S. HRG. 104–8, Pt. 1

CHALLENGES CONFRONTING AMERICAN INDIAN YOUTH

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PT. 1
Challenges Confronting American Ind...

HEARING

BEFORE THE

COMMITTEE ON INDIAN AFFAIRS
UNITED STATES SENATE

ONE HUNDRED FOURTH CONGRESS

FIRST SESSION

OVERSIGHT HEARING ON CHALLENGES CONFRONTING AMERICAN INDIAN YOUTH

FEBRUARY 9, 1995
WASHINGTON, DC

PART 1

MAY 23 1995

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CHALLENGES CONFRONTING AMERICAN INDIAN YOUTH

THURSDAY, FEBRUARY 9, 1995

U.S. SENATE,
COMMITTEE ON INDIAN AFFAIRS,
Washington, DC.

The committee met, pursuant to notice, at 10 a.m. in room DG–50, Dirksen Senate Office Building, Hon. Daniel K. Inouye (vice chairman of the committee) presiding.

Present: Senators Inouye, McCain, Domenici, Nickles, Conrad, Dorgan, and Campbell.

STATEMENT OF HON. DANIEL K. INOUYE, U.S. SENATOR FROM HAWAII, VICE CHAIRMAN, COMMITTEE ON INDIAN AFFAIRS

Senator INOUYE. Good morning. On behalf of the chairman of the committee, Senator John McCain, and members of this committee, I want to extend a special greeting to all of those young men and women who are assembled here today representing American Indian and Alaska Native communities throughout Indian country as participants in the United National Indian Youth Organization, more commonly referred to as UNITY, conference which is being held this week in our Nation's capital.

I am certain all of you realize that the young people represent the best and brightest of tomorrow's leaders in Indian country. You are this Nation's most promising hope for bringing about meaningful change.

As tomorrow's leaders, you must continue to plan for the future and each of you must have the strength and commitment to carry out the work that is necessary to improve the lives of all Indian people.

You can make a contribution to your community by involving yourselves in the decisionmaking processes of your tribal governments, as well as informing yourselves as to what is going on around you at the State and Federal levels of Government.

Here in the U.S. Congress, as members of the Committee on Indian Affairs, we must constantly remind one and all that Indian tribal governments have a unique political relationship with the United States which is based upon solemn treaties.

It is because of these treaties that Indian tribes retain a government-to-government relationship with the United States, and it is that relationship which distinguishes Indian people from other ethnic or racially-identified groups of American citizens.

It is also this very special Federal-tribal relationship that makes it so very important that you read and learn more about national

policy, especially as it affects Indian people, Indian laws, Indian lands, and Indian resources.

In addition to learning about these issues, when you achieve voting age, I hope all of you will exercise your right to vote in every election because each of you and each of your votes will make a difference.

Elected public officials and political leaders listen to those who turn out to vote because they must rely upon the continued support of those who vote for them. They may not pay much attention to those who do not vote. These are the people who make the laws that will affect your daily lives.

In 1989, I addressed a letter to participants of an earlier UNITY conference. The theme of that conference was entitled "Taking Charge of your Own Destiny." In that letter, I challenged young Indian people to develop a national agenda so that sometime in the future the national agenda could be presented to the Committee on Indian Affairs in a future oversight hearing.

That day is now here, and we look forward to your testimony before this committee this morning on the challenges that you face in your everyday lives. I can assure you that we will listen very closely to what you have to say today and in the days ahead, because the solutions to the problems confronting Indian country must come from Indian people. They are solutions that only you can identify.

Once we have a better understanding of the challenges which you face, and your suggestions and recommendations for addressing these challenges, then we can work with you to fashion Federal laws, Federal programs, and Federal policies that will support what you are trying to achieve in your home communities.

You will play an important role in the development of legislation which is responsive to your needs, and an equally important role in educating other Members of the Congress as to the need for such legislation, and finally, advocating the enactment of that legislation into law. These thoughts and actions on your part will help to prepare you to serve as leaders of tomorrow. And your thoughts and your actions today will help us to help you.

Before we proceed with receiving testimony from our witnesses, may I call upon Senator Ben Nighthorse Campbell of Colorado.

STATEMENT OF HON. BEN NIGHTHORSE CAMPBELL, U.S. SENATOR FROM COLORADO

Senator CAMPBELL. Thank you, Mr. Chairman. With your permission, I have a written statement I would like to submit for the record and just make a few comments. First of all, I want to tell you that I am very, very proud of the young people that have come here today. We in committee often hear from tribal leaders, we hear from traditional people, we hear from elders, we hear from I guess almost every facet of the Indian country, but we don't hear often enough from the youngsters.

I don't think any place in Indian country there are more challenges than there are facing our young people. Some studies indicate that over 50 percent of American Indians are under 25 years of age. So we have a very, very high birth rate in Indian country, as you know, Mr. Chairman. And although kids throughout the Na-

tion face extreme difficulties now and a lot of devastating effects have happened to them, not only are there challenges but there are an awful lot of distractions, too. I don't have to tell you the problem we have in inner-cities now with gangs, with drug abuse, with alcohol, with teen pregnancy, with high school drop-out, all of the other things that youngsters have to face.

But I think Indian kids have it even tougher because they not only have to face all of those challenges, but they are also caught a little bit between two cultures. They to not only try and learn from the elders the old ways and try to remember the traditional values that have been handed down father to son, mother to daughter, but they also have to learn how to live in 20th century America and how to become leaders.

The young people that I know that have worked so hard to try and do that, I have to say I am extremely proud of them. I am particularly happy this morning to see one of my very, very dear friends in the audience who will be testifying later. I saw his name on the list of people that are going to testify, and that is my old friend and colleague and Indian brother, Billy Mills. As you might know, Mr. Chairman, Billy and I came from a little bit the same kind of background—a lot of alcoholism and violence in our families, came from circumstances that were almost poverty related. It wasn't easy for Billy and it wasn't easy for me, too. We had never met as youngsters when we were growing up, but did meet for the first time in fact when we became team mates on the 1964 Olympic team. I might also mention Senator Bill Bradley was on that team too. Well, Billy certainly went down in the annuals of sports history for America by winning the 10,000 meters, the first American to ever do so, and has become just a wonderful example of what young people can do when they decide to make choices that are positive and get on with their life. And Billy has become a wonderful spokesman for Indian youngsters and, in fact, spends most of his time travelling and giving motivational talks to young people. So I am particularly happy to see him here.

We know we have come a long way, but we also know we have got a long way to go. When I see some of the recent statistics that were released last year that said one out of five of our Indian teenage girls try suicide before she is out of her teenage years and one out of ten boys on reservations, I know that if you were to use those tragic numbers in the population at large, there would be a mass outcry, a nationwide outcry, and certainly here in the U.S. Congress, to do something about that. And yet, that is kind of an ongoing daily thing that Indian youngsters face on reservations.

So I commend Senator McCain and you for holding this hearing. I know we're going to get some terrific testimony from these young people. I appreciate the time. Thank you.

[Prepared statement of Senator Campbell appears in appendix.]

Senator INOUYE. I thank you very much, Senator.

I have here a statement from Senator Harry Reid of Nevada. He regrets he cannot be with us this morning; he has another committee to chair. But he wishes to especially welcome Shauna Smith who is testifying this morning. Shauna Smith is from the Pyramid Lake High School, and Senator Reid wishes to welcome you to Washington.

[Prepared statement of Senator Reid appears in appendix.]

Senator INOUYE. We have two panels this morning. On the first panel, as Senator Campbell pointed out, we have the future leaders of Indian country. So may I call them forward. Letha Lamb, Miss National Congress of American Indians, of the Gila River Indian community; Sleepy Eye LaFromboise, a student at the University of Oklahoma, at-large representative for National Indian Education Association; Justin Deegan, Indian Student of the Year in North Dakota, of the North Dakota State University; Michael Killer, president, Cherokee Nation Tribal Youth Council, Indian Student of the Year in Oklahoma; Walter Ahhaitty, former president, student senate Haskell Indian Nations University, and United National Indian Tribal Youth Earth Ambassador; Michael Martin, student representative for the American Indian Science and Engineering Society, and a student at the Buffalo State College; Shauna Smith, student body president of Pyramid Lake High School; and Wilpita Bia, National UNITY Council representative, Native American Youth Leadership Council.

Welcome. Please be seated.

May I first call upon Ms. Lamb.

STATEMENT OF LETHA LAMB, MISS NATIONAL CONGRESS OF AMERICAN INDIANS, GILA RIVER INDIAN COMMUNITY, AZ

Ms. LAMB. Thank you. Vice Chairman Inouye and members of the U.S. Committee on Indian Affairs, thank you for having us today. Good morning.

My name is Letha Mae Lamb, and I am 22 years old. I am an Akimel O'odham from the Gila River Community in Arizona. I am also the current reigning Miss National Congress of American Indians. This is a big honor for me being that it holds a lot of responsibility because I feel that I have a lot of people who are counting on me here today and throughout my reign.

I come from the Gila River Indian community where the Akimel O'odham and Pee-Posh people reside. My reservation is 372,000 acres, and we populate 11,800 people.

Today, you are going to hear about adversity such as alcoholism, teenage pregnancies, drug abuse, sexual abuse, physical abuse, gang violence, and many others. Unfortunately, the reservation that I come from has these issues that are facing our youth. They are having a very hard time growing up in this world today because they are trying to hold on to their traditional values, they are trying to keep hold of their language, and at the same time they are trying to assimilate into the white man's world. It is very, very hard.

A lot of times the personal despair that they hold they feel that self-destruction is the end all excuse or escape or experience. Like Mr. Nighthorse stated, the Washington Post also quoted on March 3, 1992 that one out of five girls and one out of eight boys have attempted suicide.

Native Americans have the highest birth rate, one out of three Native Americans are under the age of 20. On my reservation alone, 60 percent of my people are under the age of 21. That's not a bad number, it is just a great number. And that brings me to why I am here to speak to you today.

Because our people are so very young, youth councils are very, very important. Youth councils bring together youth of all ages and experiences to create a positive environment in which youth can achieve their full potential. The things that youth can do for themselves, given the love, support, and backing of tribal leaders, community, and parents is incredible.

The youth council I am here representing today is the Akimel O'odham/Pee-Posh Youth Council that was organized by a man by the name of Greg Mendosa. He had a vision and he had a dream that our people could come together and work together to achieve some goals and keep those youth out of those destructive and terrible, terrible adversities that they are facing.

Our youth council was community organized and tribally incorporated in 1987 and we worked with a budget of $48,000. I am a founding member of this youth council and I am proud to say that because I was there from the very beginning and I've seen what it has achieved over the 7 years. I am very proud of our youth. We now have a budget of $181,000 which is a tremendous increase because we have the tribal support and the backing of our community leaders.

Our youth council is an 18-member body and it holds 2 from each district, we have 7 districts, and then we also have 4 members at-large. In our 7-year history, we have sponsored six youth leadership conferences. At these conferences, it has provided a rallying point and a catalyst to positive thinking among our youth.

Our youth council has also been involved with kids voting. You mentioned this morning how important it is to vote. We are trying to get our young people to also see that it is important to vote. So on November 2, 1993, the Gila River Indian Community youth were the first Native Americans of this Nation to take part in tribal general elections. We are very proud of ourselves for that.

We have also been involved with something called HOOPS, which is Helping Our Own People Succeed. They have gone through a two year training on computers and with textbooks and with other people. Basically, what they have done is they have asked the tribal council to allow us, the youth, to take part in the newspaper that is published on the Gila River Indian Community. We have had a verbal agreement with our Governor Mary V. Thomas to go ahead and take charge of that paper. So now there will be two papers, one that will be government paper on issues and that sort of thing, on documents, and then there will also be the paper that will be run by the youth council to do feature stories on our people and different events and things that are going on.

The key to our existence has been support. So what I am asking here today from you is for your moral support so that we can all achieve things. UNITY right now has 107 youth councils representing 28 States and 1 from Canada. That is a great number. Youth councils do work and they are something very positive for our people. It is another avenue for our youth to take other than something destructive.

Youth of Native America need an understanding, caring, and supportive public from all walks of life to stand for us, to stand with us in our quest for a better future. Once again, Vice Chairman Inouye, I thank you and members of this Congress for having me

here today to speak my mind. I am a better person for it. Thank you.

[Prepared statement of Ms. Lamb appears in appendix.]

Senator INOUYE. I thank you very much, Ms. Lamb. May I assure you that this committee will provide you not only moral support, we hope to do so with action support.

I have been told that the State of Arizona has more youth councils than any other State. I believe you have 17?

Ms. LAMB. Yes, sir.

Senator INQUYE. Before the creation of these councils, were the usual traditional youth organizations like the Boy Scouts and the YMCA/YWCA operating in your area?

Ms. LAMB. I know that the Girl Scouts were operating in my area because, before the youth council was established, I was a member of the Girl Scouts. It really wasn't properly run back then. It lacked funding, which is another issue that always is around. The funding was not there for us. So we were really restricted on things that we could do or places that we could go. So once this youth council was established in my community, and I'm sure in other communities, it had the financial support that we needed to be able to move forward and get some things done for our youth, such as activities or conferences that I spoke of.

Senator INOUYE. In your Gila River community, what percentage of the young people are members of the council?

Ms. LAMB. We have 100 percent.

Senator INOUYE. You have 100 percent?

Ms. LAMB. That is 100 percent from our tribe. There are 18 members and, like I said, there are 2 from each district and we have 7 districts, so that's 14 and then we have 4 members at-large. Did I answer your question?

Senator INOUYE. Are all the other young people involved in your activities?

Ms. LAMB. Basically, what our representatives do from their district is they all assemble, like what you're doing today, and they make decisions and they plan activities for the youth of their own communities and for the whole reservation. And then what they do is they go back into the service center and they meet twice a month with their district and they have youth present. What they do is they share with them what they have been talking about in their meetings and they get ideas from their youth. So there is a lot of support there because they go into the communities and they find out what it is that the youth want, what are they looking for, what would they like to see happen, and then they take that back to the council and then they move forward with it.

Senator INOUYE. Thank you very much.

Senator Campbell, do you have any questions?

Senator CAMPBELL. No, I don't think so. I just might make a comment that this young lady sure has a lot of presence. We have had some experienced people here with years and years behind them in testifying before committees with certainly less composure than she has. So I guess she is an example of what I meant a while ago when I said I am so proud of our young people.

She brought out some important points, and that is the importance of being involved in your communities, in voting, in getting

an education, and doing all of these things that it takes now not only to help yourself, but to help your people too. I always try and tell our young people to temper that though and remember that even though we have to do that, and it is extremely important, that this whole society, the American society as a group has a lot to learn and could learn a lot from the traditional Indian ways. It is interesting for me to note that two of you have dressed traditionally, two of you have kind of mixed your dress, and three have dressed in kind of a modern way. That's fine, and I think that maybe magnifies my point, that they are trying to learn to live in both cultures and do a good job in both.

But as I have pointed out many times in the past, Mr. Chairman, the problems that we face as Americans—alcoholism, drug abuse, child abuse—all of these terrible things that we wish we could get rid of in everybody's culture in America, were not in traditional Indian cultures. None of the things that we think of as vices in America now, we didn't have them 300 years ago, 400 years ago; they just did not exist in Indian culture. I guess that's why I always try to emphasize to young people that as we move ahead and we learn how to move, as Ms. Lamb has said, in the white man's world, we also remember that there are things that the white man's world needs to learn from traditional Indians. Don't forget that.

[Applause.]

Ms. LAMB. Excuse me, Senator Campbell. I believe one of our tribal members is employed with you. His name is Gary Bonny.

Senator CAMPBELL. Yes; in fact, he is at another hearing. But he's doing a terrific job.

Ms. LAMB. Please tell him I said hello and that we're very proud of him back home.

Senator CAMPBELL. Good.

Senator INOUYE. Senator Dorgan, do you have any questions?

Senator DORGAN. Well, it is hard to add to that, Mr. Chairman. We have a lot of witnesses apear before the Senate. Many come and carefully read their statements and are obviously very nervous. Ms. Lamb is very poised and speaks from the heart. She has said some enormously important things to this committee. I want to thank her very much.

Senator INOUYE. Senator Nickles, do you have any comments?

STATEMENT OF HON. DON NICKLES, U.S. SENATOR FROM OKLAHOMA

Senator NICKLES. Mr. Chairman, I want to compliment you and Senator McCain for having this hearing. I also want to compliment all the witnesses. We're very proud of the fact that we have three of the witnesses today from Oklahoma, and I want to compliment them for their leadership. I think the youth councils, when you mentioned, Ms. Lamb, that you have 100 percent membership, I would like to see that expanded in many places in our State and others where you do have youth coming together to work on making things better. We've got lots of problems. Senator Campbell mentioned the fact that problems we have throughout the Untied States are not exclusively Indian problems, not exclusively non-Indian problems, but they are very real problems. Whether you're talking about alcohol or drug abuse or a lack of educational

achievement or opportunities, child abuse, you name it, those are very significant problems throughout our country, some of which are in some areas even greater in the Indian community. We need to make some progress, and I think your youth councils and groups are saying let's work together and you're coming up with some positive ideas.

Mr. Chairman, we've got, as I mentioned, three witnesses from Oklahoma that I would just like to introduce briefly and say that we're delighted to have them testify before this committee and have input from them. It is a little backward, but I like it. When I say backward, usually we're speaking and hoping that people will listen. I like the other way where we will have individuals who are directly affected who maybe have some different ideas say, hey, some of these programs you're doing Congress aren't working. Let's get rid of them. Some of them maybe are working. Tell us which ones they are. Senator Inouye, I used to be on the Appropriations Committee. I just got off and got on the Finance Committee but I still have an interest. So let us know which programs are working. We are going to eliminate some programs. Let's get rid of those that don't work. We have got some I know that aren't working in my State, in Indian schools. Some of them are a disaster. Some of them are just a total waste of money. Yet, there has to be some that are good. I think one of the really good things I see today is youth coming together and saying we want to have to input, we want to be at the table, we want to talk to you. You are concerned about all the problems that I have mentioned and even more. You are more concerned because you're living with it all the time. And so your input is very welcome, very much needed, and one that I think you will find a warm reception to from Congress.

Mr. Chairman, if I might, I would like to introduce a couple of our panelists. One is Sleepy Eye LaFromboise, actually from New York but we call him an Oklahoman because he is attending Oklahoma University. He is also an at-large representative for the National Indian Education Association. He has already told me that he thinks education is part of the solution to some of the problems, and I would concur with that. Also, we have Michael Killer, who is president of the Cherokee National Tribal Youth Council, from Tahlequah. He is also Indian Student of the Year in Oklahoma. Michael, we welcome you before the committee as well. Finally, not on this panel but will be on the next panel, is J.R. Cook. He is executive director of UNITY in Oklahoma City.

I might mention that I would like to give some credit to former Representative Glenn English and his wife because they have had an active interest in this and in starting this some time ago. He was helpful in instigating this program and I am delighted to see it spread not only in my State but in other States as well. I would encourage all tribal youth to see if we can't get more student initiatives and groups to work together to make an improvement in the future. So my compliments to you. Thank you, Mr. Chairman.

Senator INOUYE. Thank you. Before I call upon the next witness, may I recognize Senator Dorgan to introduce another witness.

STATEMENT OF HON. BYRON L. DORGAN, U.S. SENATOR FROM NORTH DAKOTA

Senator DORGAN. Mr. Chairman, thank you very much. Not only is Senator Nickles proud, but I am also proud that Justin Deegan from North Dakota is with us and will be testifying. Justin is the Indian Student of the Year in North Dakota. He attends North Dakota State University.

I want to mention that some years ago, Mr. Chairman, I was at North Dakota State University holding a little seminar about student aid, and a young Native American fellow stood up in the back of the room and said, "My name is Les. I am a sophomore here at North Dakota State University. I am an American Indian. I am the first person in all of my family to have the opportunity to go to school." He said, "I'm going to get through this. I am going to graduate and I am going to go back and help the people on my reservation." Les graduated from North Dakota State University, came to work as an intern in my office, went back to his reservation and worked there. Last fall, I went up and campaigned with Les and he was elected a State Senator in North Dakota.

The point of that story is the old saying "bad news travels halfway around the world before good news gets its shoes on." We hear a lot about bad news, but the fact is, there is a lot of good news and many beacons of hope out there. I am just delighted that Justin is with us today, as I am about all of the other witnesses who are going to tell stories that I think can be a cause for hope in the future of Indian youth and of all Americans. Mr. Chairman, thank you for the opportunity, and Justin, I look forward to hearing your testimony.

Senator INOUYE. Thank you. May I now call upon the student from the University of Oklahoma, Mr. LaFromboise.

STATEMENT OF SLEEPY EYE LaFROMBOISE, STUDENT, UNIVERSITY OF OKLAHOMA, NORMAN, OKLAHOMA; AT-LARGE REPRESENTATIVE FOR NATIONAL INDIAN EDUCATION ASSOCIATION; A RESIDENT OF AKRON, NEW YORK

Mr. LaFROMBOISE. [Greetings spoken in native tongue.] My name is Sleepy Eye LaFromboise. I come from the Sisseton-Wapheton Dakota Nation and also the Tonawanda Seneca Nation. I grew up on the Tonawanda Seneca Reservation in New York State. Currently, I am a junior at the University of Oklahoma and I am majoring in Native American studies and political science. I am also currently the vice president of the board of directors of the National Indian Education Association and of the National UNITY Council. I have also graduated from Haskell Indian Nation University as the student senate president in the spring of 1994.

I am involved in a number of Indian organizations throughout the country. I have also been invited to speak at the United Nations both in Vienna, Austria, and Geneva, Switzerland, where I spoke about the human rights of indigenous children.

Today, I feel honored and privileged to be here. I thank this committee for inviting the Native American youth to be here.

One of the most important reasons why I feel fortunate and thankful to be here is because of what my grandparents have done for me hundreds of years ago. The prayers that they made, the ac-

tions, the decisions that they made were for us, this generation. They thought about us hundreds of years ago. When they were making decisions, they thought about how it would affect us. So I am thankful and I am grateful that I am here today, that I have a language, that I have a culture, that I have something that I can hold onto that has been here long before any of the changes here in America have occurred.

Today I come here to speak and address the issue of Indian education and how it affects Native American youth throughout this country. The area that I grew up in and the situation that was before me was one that many Native American youth face throughout this country. I came from an area that had at least 80 percent of alcohol abuse, unemployment, and there were a number of social problems in my area. There still are even unto this day. Growing up in the area that I came from was very difficult. As Senator Campbell stated, I felt the hardships of living in two worlds. I would come home and be in a totally different world than I would in my public school. The difficulty in that had drastic effects on me and my life as I grew up. It wasn't until I went to Haskell when I was around all Native American people, had Native American professors telling me about my history, Native American people telling me why you should be proud of yourself, why you are such a special race of people that I began to feel that our Indian people are somebody. It is our Indian people that have knowledge. We are educated. We can become anything we want to be. It wasn't until I went to Haskell Indian Nations University that I began to see this. Throughout that university we have a number of ceremonies, a number of different activities that we do. The history of Haskell is one that is a good example of Indian education in this country.

Haskell was established in order to assimilate and in order to take away all Indian ways and convert Indian children into living in white man ways. That is the same way that Indian education has developed in today's society. Haskell started out as an elementary school for Indian children and later became a vo-tech college and then a junior college. Today it is an all Native American university. I think that institution is a great symbol of the way that Indian education has developed in America.

Some of the major problems that seem to take place in Indian education, especially for Native American youth, is the fact that when we go to a public school, the only thing that we are really taught and the only thing that really sinks into our minds about Indian people and about our own culture is that all we did was help out the pilgrims and different things like that. But there is no specific teaching of our culture, of our language, of our history. When I went to high school, I had to take either Spanish or French. It was 5 minutes from my reservation. I don't see why we didn't have Seneca elders in there teaching our languages.

Some of the other problems that seem to face Native American youth is the moneys that are appropriated for the Native American youth come from programs such as impact aid, and the Johnson-O'Malley program. As a young person growing up, I never knew that there was that much money that was appropriated for my school. I never knew that money was specifically for the use of me. I thought when I went to school that just because I was poor the

school gave us this money. Later, I find that the Federal Government is obligated to appropriate that money for use for Native American children.

One of the things that I hope to address and give some kind of background about is a little bit of what Senator Campbell has said, and that is the situation that Native American youth face today as far as education goes. As Senator Campbell was saying, we do have to live in two worlds. All the problems that you are going to hear about today, all of the social ills that Native American people, Native American youth are faced with all centers around the lack of knowledge. Whether it be lack of knowledge in education, whether it be lack of knowledge in culture, if Native American youth are able to learn their culture, are able to have a good understanding of their traditions, are able to have a quality and equal education, I think that all of the social ills, all of the problems that we face will be drastically reduced.

In light of that, in today's society, Native American youth have opportunities that our parents, grandparents, great grandparents have never had. Today we no longer have to be afraid of speaking our language in school. Today we no longer have to be afraid of wearing our hair long, of wearing feathers, of practicing our culture and getting to know our identity. Today we no longer have to be ashamed of who we are. Today we can get a higher education, we can obtain all the goals that we hope and dream for.

I would also like to say in closing that I hope that this Senate Committee on Indian affairs would continue to take the time to listen to young Native American people, to listen to what affects us, to listen to what we view as the problems in our communities. The only reason that each and every one of you is there is for the youth. The only reason that our elders are there is for the youth, for the next generations to come. I hope that through this hearing many of you will be able to understand that we, as Native American youth, have challenges that are far greater than any other ethnic group, any other youth in this country. The challenges that we face are ones that will be devastating to our people, because without us there is no future. [Remarks spoken in native language.]

[Applause.]

[Prepared statement of Mr. LaFromboise appears in appendix.]

Senator INOUYE. Thank you very much, Mr. LaFromboise. As you may know, at the present time there are 24 community colleges in Indian communities. For the most part, they are junior colleges, 2-year institutions. As a result, there are many in Indian country that are now suggesting that the time has come to establish a full university, not only to provide baccalaureate degrees, but to provide a full range of graduate degrees in medicine and in law and all the other disciplines. What are your thoughts on that?

Mr. LAFROMBOISE. I would strongly agree with that. One of the problems that I saw at Haskell Indian Nations University, which is a perfect place for an all Native American college because it is in the center of the United States, it has access to all Indian people, but it appears that Congress or the Federal Government, whoever the higher power is does not realize the importance of an all Native American institute. It does not realize that this kind of institution can affect Indian people as a whole. I was also the presi-

dent of student senate there for 1 year. Since that time, the budget at Haskell hasn't increased in about 5 years. In fiscal year 1995, it had a $200,000 reduction in their budget. If there were to be an all Native American school established, I would think that would be one of the best places to establish one.

Senator INOUYE. I can assure you that there are many on this committee who support that concept, and we are working on that right now.

Are there any questions?

Senator CAMPBELL. Mr. Chairman, coming as you do from a minority, as I do, you probably remember in the old days when this country was kind of subscribing to the great melting pot theory. That theory subscribed to the idea that if we all wanted to kind of be Americans, we had to look alike, think alike, act alike, and kind of forget any ethnic differences or any of the diversity that came from our individual cultures. I am just very pleased to see that this young man doesn't subscribe to that kind of homogenized attitude about America.

He had a really interesting statement about what he learned in public schools. I can remember in my elementary school days, the only thing I learned about Indians from the teachers at that time was that we taught those pilgrims how to put a dead fish in a hole with the corn and it helped it grow, something of that nature.

But I will tell you what they didn't teach me. They didn't teach me anything about the great civilizations that were here long before anybody else came, like the civilization of Kehokia, a community of 20,000 people maybe one-half an hour from modern St. Louis now, that had astronomers and teachers and artists and doctors and farmers and anything you would find in a modern culture, and engineers so good they actually built a pyramid that was larger at the base than the great pyramid in Egypt. In fact, when the post-Colombian people found that, they thought it was a natural mountain; they didn't know it was man-made because it was so huge. They didn't teach me anything about Mesa Verde, near where I now live, a community that thrived for 1,100 years and did just fine without any help from Europe at all. They didn't teach me about Tenochitlan, which is the current site of Mexico City, and 500 years after Christ that city was as big as any city in Europe at the time.

We didn't learn things like that. I think that lack of telling us, lack of educating us on the great civilizations that were here was a great tragedy for American Indian kids as they come up. Unless they learn it from the old people themselves, they don't learn it from the public education system about how great their background was in this land.

As you know, I am a board member of the American Indian College Fund and am a big supporter of trying to promote the idea that we do need a 4-year and graduate university for Indians. Thank you.

Senator INOUYE. Senator Nickles.

Senator NICKLES. Mr. Chairman, I appreciate our witnesses, all of our witnesses. I am supposed to be in two other committees at the same time and I am finding this quite interesting. So, again,

I appreciate your holding this hearing and very much appreciate the testimony of all of our witnesses.

Senator INOUYE. Before I call upon Mr. Deegan, I think it is important to note that this Nation, as part of its policy, established a full university for African-Americans—Howard University, which is located in this city. If my recollection is correct, we provide a little more than $13,000 per student because they have a full array of graduate courses. In Indian country, in comparison, because there are no graduate course degrees and most of them are associate degrees, we provide something on the order of about $2,000 per student. I think this difference should be somehow made equal.

[Applause.]

Mr. LAFROMBOISE. Mr. Chairman, I would like to ask one more question here. I know that there are a number of Indian education advocates that have addressed this same committee. I know that within the last 30 years Indian education has improved extensively. In 1978, my mother came before this committee and testified on some of the same issues that I have addressed this morning. I would like to ask this committee if 20 years from now my children will be testifying on these same issues, if their children will be testifying on the same issues? I would like to ask that this committee not just listen to these words that are being said, that what you have just said that this committee can take those words and put them into action. Thank you.

[Applause.]

Senator INOUYE. I can assure you that this committee is an action committee. It may interest you to know that even with the smallest staff and one of the smallest budgets, we are one of the most productive committees in the U.S. Senate. More bills have been considered, more hearings have been held, and more bills have become laws as a result of that work.

With this small committee, we have done something which we hope will assist you in your endeavors. In a few years, the first Native American museum will open on the Mall. A first branch has already opened in New York City and I hope you can visit that museum facility. We hope that an Indian student or a child who visits that museum will come out after viewing the artifacts and the great works of Indian men and women and will be convinced that Indians are great, brilliant, rather than what the stereotypes have suggested. And, equally important, we hope that the non-Indian will visit the museum and will leave there saying to himself "I didn't realize that Indians have made such important contributions to our society. So it is going to be a reality. This is not just a talk committee; this is an action committee, I can assure you.

[Applause.]

Senator INOUYE. Ladies and gentlemen, we are most privileged to have with us the chairman of this committee. I believe this is the first time some of you have met the new Chairman of the Senate Committee on Indian Affairs. It is my pleasure and honor to present the distinguished gentleman from Arizona to you, Senator John McCain.

STATEMENT OF HON. JOHN McCAIN, U.S. SENATOR FROM ARIZONA, CHAIRMAN, COMMITTEE ON INDIAN AFFAIRS

Chairman McCAIN. Thank you very much, Senator Inouye. I would like to thank you for not only being responsible for this hearing and conducting it, but I think that it is a symbol of the kind of commitment that Senator Inouye has to Native Americans, Native American education, and young Native Americans. There is no one who has struggled harder for your future, in my view, in Congress in many years, if forever, than Senator Inouye. And so I think it is very appropriate that this be the first hearing held by the Indian Affairs Committee and being conducted by Senator Inouye.

I share the views that Senator Inouye expressed. I could tell by your response that his remarks were relatively noncontroversial, to say the least, and I associate myself with his remarks.

In response to the last question, I would make one additional comment. I believe that one of many reasons why education on Indian reservations has been far behind that of non-Indian country is because of lack of funding, lack of quality of teachers, lack of commitment on the part of the Federal Government to maintain their commitments made in solemn treaties. But also there is an additional reason, and that is one that this committee will be looking at in the weeks and months ahead, and that is the entire issue of true self-governance.

I believe that the decisions on priorities of education, on funding for education, and on types of education are best made by the elected leadership of Native American tribes, not by the Bureau of Indian Affairs or the Department of Education or the U.S. Congress. I believe that with the implementation of self-governance and self-determination, that when these decisions are made by the elected tribal leaders—I am sure some of whom are sitting here, future elected tribal leaders are sitting in front of us today—that those dollars will be used more efficiently and I believe that they will be addressed to the unique needs of different tribes. I believe that the Salt River Pima Tribe in Scottsdale, Arizona, has very different requirements than the Cocopah Tribe in Yuma, and far different requirements than the tribes in the northwest and in the west.

So I believe that one of the answers to your question is to let the elected tribal leaders have the sufficient amount of funding, which is a big question mark, as you know, and once they get that funding to let those decisions be made by the elected leadership. And one of the goals of this committee has been, and will be, to more properly define the relationship of the Federal Government to the tribes and especially the relationship of the Bureau of Indian Affairs to the tribes. In my view, take the decisionmaking authority which, in my view, unfortunately has been relegated to the Bureau of Indian Affairs and return it to tribal leaders.

Senator Inouye, I want to thank you again for holding this hearing today. Again, I think that it is another indication of the commitment that you have not only to the state of Indian affairs today, but in the future. Thank you, Senator Inouye.

Senator INOUYE. I thank you very much. I am constantly grateful to you for your most warm remarks. Thank you very much.

May I now call upon the Indian Student of the Year in North Dakota, Mr. Deegan.

STATEMENT OF JUSTIN DEEGAN, INDIAN STUDENT OF THE YEAR IN NORTH DAKOTA; STUDENT, NORTH DAKOTA STATE UNIVERSITY, FARGO, ND

Mr. DEEGAN. [Greetings spoken in native tongue.] Members of Congress, my name is Wechasha Nahzin which translates into Standing Man. I am of the Sanish, Oglala, Hunkpapa Nations, or, as the Frenchmen called us, the Sioux Arikara people. I am originally from Fort Berthold Indian Reservation, Parshall, ND. And I currently attend college at North Dakota State University where I am a freshman and my major is political science.

Today the issues we will be addressing not only affect our families, but the families of the Members of Congress and the families of our great Nation.

Speaking from my personal journey, I myself am a survivor of sexual, emotion, physical, and mental abuse. I have grown up in an alcoholic environment. It was hard for my family and me to overcome our illnesses and our sickness. But through prayers and to the sacred ways that were passed down through our grandparents and our ancestors, that is what helped us to stand up. That is why I'm Wechasha Nahzin, Standing Man. My parents have told me that when a man falls down he has to get back up and stand on his own two feet. And that is why I am Wechasha Nahzin.

My family and I do our best to represent our people in the best way we know how. It is very, very difficult. Family values, our ethics and morals which are taught to us by a sacred Creator, who the Creator in return uses our parents or our guardians as instruments to guide our families, our young children, our younger brothers and sisters, who teaches the ways of the sacred hoop and the sacred circle. They teach us to pray in a sacred manner and to be humble. These are the values that I have learned.

Today I will discuss the sacred family hoop of our sacred circle. The first quarter represents our spirituality and our culture that we First Nation people have a connection with. The second sacred quarter represents our health; issues of health, of Aids, of abuses that our people have experienced. The third quarter represents our environment, our sacred Mother Earth and our sacred family circles that we have which are also our environments. And the fourth and final quarter of the sacred hoop represents our visions that we Native American people have, the common man have.

My grandmother told me of a time when she was not allowed to speak her language, when the young men couldn't have long hair. That was their identity; that was who they were—their language, their foods, their ceremonies, their dances. And at the time she was in boarding school and there she was stripped of all of the sacred values that she had. It hurts. It makes my heart sink to hear these stories, but it is the truth. That was what happened to our people.

According to "Calling From the Rim: Suicidal Behavior Among American Indian and Alaska Native Adolescents", cultural identity is an important component of this sense of belonging and identification of the child. It is not surprising then that cultural transi-

tion conflicts such as failing to adhere to traditional ways of living and traditional religions while also failing to assimilate successfully within the dominate culture have been described as risk factors for Indian adolescent suicide.

Being abused, an individual has a low self-esteem, a lack of confidence, a lack of spirituality. It is hard. It doesn't amaze me that we have a suicide epidemic among our people because our people are hurting. Our circle is broken. That is why we are here today is to help mend that circle. That is why we sit here in front of the action committee is to help mend that circle.

The second quarter of a sacred family hoop is our health. Who are we as healthy people? Who are we with our healthy lifestyles? We are all human beings. The congressmen are human beings. The people in the Senate and all the higher officials are human beings. We all have the same blood. We came from the same beginning, the same creation. That is why we have our sacred circles which represent the four races, that of the black people, the red people, the yellow people, and the white people. It is all a circle. We are complete.

In reference to "Minority Women Dimensions in Health," June 18–20, 1992, Antonio Novea, the U.S. Surgeon General, stated: "Aids is not a disease of women nor children nor men, but a disease of families." There is that key word again, families.

Back home on Fort Berthold Reservation, our children are hurting. Their education needs to be upgraded. Their hearts are broken. Their spirits are broken. Many of us have prayed for 4 days and we have fasted for 4 days. It is hard in our modern day societies because of the cities that exist today. We as Native American people or First Nation people can humble ourselves by going out to the sacred buttes or on the sacred hills and we can pray within a sacred circle. That is who we are. That is our identity. That is where we come from. And it is important for us not to forget those ways and our language.

According to "Minority Women Dimensions in Health", again, June 18–20, 1992, a survey of Native American adolescents indicates that 9.9 percent report ever having been sexually abused by family members or others; 7.8 percent having ever been physically abused; and 6.3 percent having been both physically and sexually abused. For these young people, such abuse can be the start of a lifetime of victimization. That is where we come in, to break that negative cycle of what is going on within the families. That is why it is important for us to get back to our spiritual ways and our culture, to pray to our Creator or [Indian word for God], God.

Another important issue is that of our environment. Our sacred Mother Earth is in pain. We take too much for granted. Our sacred animal brothers and sisters are in pain because we don't take care of them in the right way. We don't see them as our brothers and sisters, we see them as something that we can just consume. That is what we take for granted. Our sacred plant life, our sacred trees, our sacred waters which are pure and holy, and our sacred air which gives us life, all of this is created and is meant to be a connection between all of us. We people have forgotten those connections. We as Native American people pray to the sacred six directions—that of the west, the north, the east, the south, the sacred

heavens, and the sacred earth. That is our connection. We pray to the sacred four winds and our sacred Creator. It is hard because we have been fighting for so many rights and for so many purposes that it gets tired.

Speaking from my own experience, I have always been fighting with my fists and didn't solve any problems. As I learned and experienced these ways, I had to learn to fight with my mind and my heart and for my people. Just the other night I wanted to cry, I felt bad because I wanted to give up, I didn't want to fight any more. And then I thought to myself, tomorrow is the sacred day. We have come this far and now we will be speaking to Congress and they will hear our words, they will hear the words of our sacred people. We are doing this not for ourselves, but for our sacred people. This is not to gain fame or recognition, but this is for our people. This is who we believe in.

Our people are visionaries. Our spiritual leader by the name of Black Elk had a vision. He foresaw that the seventh generation would bring about a spiritual renaissance, a rebirth; a rebirth of our culture, our language, our ceremonies, but mainly our spirituality. It is here today where we as people will fulfill this prophecy. We ask you Members of Congress to become a part of our sacred family hoop and allow the sacred prophecy to become true.

So today, let us set the sacred white buffalo calf and its mother free. It is also our duty to protect the sacred family. [Remarks spoken in native tongue.]

[Applause.]

Senator INOUYE. Thank you very much for your very strong and your very courageous statement. I can understand why they gave you the name Standing Man. I can assure you that we will do our very best to make certain that all Indian men and women can stand taller. It is very important.

The matter that you touched upon is I think essential not only for Indian country, but for the world. We have over the years failed to consider a very important aspect of human survival, and that is the aspect of the spirit and spirituality. You have once again brought that to our attention and we are most grateful for that. Thank you very much, sir.

Senator Campbell, do you have any questions?

Senator CAMPBELL. No; none at all. I was thinking, Mr. Chairman, he mentioned several times his Indian name. Indians traditionally had several names and throughout life they were often changed depending on what kind of a deed they did or what kind of an experience they had. I was thinking his testimony would be reason enough for him to have a new Indian name, perhaps Good Talker or Good Speaker or something. He made a terrific presentation.

Senator INOUYE. Mr. Chairman.

Chairman MCCAIN. Nothing, thank you, sir.

Senator INOUYE. This is a man from North Dakota, Senator Conrad.

STATEMENT OF HON. KENT CONRAD, U.S. SENATOR FROM NORTH DAKOTA

Senator CONRAD. Thank you, Senator Inouye. Let me just say how proud I am as a Senator from North Dakota to have you here representing our State and what a superb job you did. I must say I found myself very moved by your words. I think you shared with us a message that is an important message for all of us to hear, not just limited to Indian people, but in terms of all of the people of our country, and that is that all of us make up a circle and when any part of that circle is hurting, all of us should feel it, and all of us do feel it. All of us are affected by it. We all have a responsibility and an obligation to make things better.

I thought your focus on the family was especially important because that really is the foundation for our country and the foundation for everything that happens. There is really no Government program, nothing the Government can do that can replace the family. There are no children that the Government can raise. There are no Government programs that can give people values and a sense of belonging. That really has to happen in the family.

And so I thought your testimony was very, very powerful, and I thank you very much for it.

Senator INOUYE. Thank you very much.

May I now call upon President Killer.

STATEMENT OF MICHAEL KILLER, PRESIDENT, CHEROKEE NATION TRIBAL YOUTH COUNCIL; INDIAN STUDENT OF THE YEAR IN OKLAHOMA, TAHLEQUAH, OK

Mr. KILLER. Good morning, Chairman McCain, Vice Chairman Inouye, and members of the U.S. Senate Committee on Indian Affairs.

[Remarks spoken in native tongue.] Hello, my name is Michael Killer. I am full-blood Cherokee. I am also the president and representative of the Cherokee Nation Tribal Youth Council in Oklahoma. I attend Bacon Junior College in Muskogee where I study physical education. I want to be a coach. I am here to address the issue of substance and alcohol abuse; problems facing our Native Americans and throughout the United States.

According to youth fatal crash/alcohol facts in 1993, over 40 percent of all deaths for people ages 15 to 20 were automobile accidents. Two out of five of those were alcohol related. Our Native American youth in Oklahoma need your help in overcoming the clutch that drug and alcohol have over our youth. Governmental cuts in funding hinder our efforts in helping our native youth and to increase their expectations and self-esteem.

I want to share with you a story about my friend. He was addicted to alcohol. His name was Scott. I grew up with him and have known him ever since we started school. He used to come and stay at my house a couple days, maybe more. My grandma used to make him eat. He was always so skinny. I cared for him a lot. Starting out, there was nothing hardly to do, we lived out in the woods, except to hunt and fish. He started drinking. Starting out he would have maybe two or three during the week. Then he started drinking more. Then he started saying he needed it, he had to have it. He used to come to my ball games and after the ball game he

would come up to me and ask me to go celebrate, to go grab a few. I would tell him, no, I don't need that. I am an athlete. My grandma and my mother both raised me to know that is not right to go out and drink.

He kept on and on drinking. It got so bad that is all he wanted to do. He didn't have time for anything else. One day he approached me and asked me "What are your plans for tonight?" I told him I was staying home to watch a ball game. He said "There is a big party. Do you want to go? We'll go out and have a good time." I told him no. It hurt to see him drink because he was just throwing his life away. I kept telling him please stop. One day I finally told him "If you don't stop you're going to wind up dead." He just kind of looked at me. I don't know if it sunk in or not, but he just left. That was the last time I saw him alive.

The next day his parents called me and told me what had happened. It was a great shock how someone so close could just leave and you would never see them again. What happened is he got to this party and started drinking. Then he left, I don't know if anyone tried to stop him or not, but he left. He pulled out in front of a large truck and it killed him instantly.

Many Native Americans in the United States have a problem. Our job is not to dwell on it, it is to fix it. Drugs and alcohol are killing us, the native youth, in Oklahoma and across the United States. The youth you see here before you today are tomorrow's leaders. If we don't stop it, we won't be here to lead. It hurts; it really does.

Solutions to solving our problems are effective drug and alcohol rehabilitation centers, more counselors, maybe more peer counselors within the schools. Maybe if they were better educated in knowing what could happen, maybe they wouldn't start. Where I am from in Oklahoma, a little community called Greasey, which is south of Stillwell in the eastern part of Oklahoma, there they are exposed to it in maybe the first grade. And it is sad. Like I said, my grandma and my mother raised me and I know better than to do that.

Another solution is more Federal funds to support the efforts in solving this problem of substance abuse. I come to you as a youth representative of the Cherokee Nation. I come to you for help, commitment, and support. Once again, my name is Michael Killer. Thank you.

[Prepared statement of Mr. Killer appears in appendix.]

[Applause.]

Senator INOUYE. Mr. Killer, we thank you very much. We are well aware of the tragedy of alcohol and drug abuse. What is the National UNITY Council doing to address this problem?

Mr. KILLER. We have come up with basically more peer counselors, better educating young people. Like I said, if they know about it at a younger age the tragedy it could cause, maybe they wouldn't do it. Everyone here today is drug free and we know better than to do that. It is a good organization to be a part of, and I am proud to be part of it.

Senator INOUYE. Thank you.

Senator Conrad.

Senator CONRAD. Thank you. Your testimony was, again, absolutely riveting. I thank you very much for sharing with us experiences that you have had that have been important in your life. From your experiences we are able to learn and hopefully make a difference.

One of the things that we hear a lot about is that if people don't have a sense that there is an opportunity, if they don't have a sense that there is a chance for them in life, that affects their vision of themselves and that affects their sense of self-esteem and self-worth, and they are more likely to be caught up in patterns of abuse. Do you think that is the case? If there was a sense that there is greater opportunity, that would help people avoid some of these problems?

Mr. KILLER. Yes; I believe that. Where I am from there is not much to do except "drag main", ride up and down the street and drink. CSAP, which is the Center for Substance Abuse Program, I am on the executive board of that back home, and we have been going over ideas that could help my community and we have come up with more centers that people can be a part of. Maybe there could be a separate youth council within the town that I am from. A little community called Cheryy Tree is not far from my community of Greasey, they started one and I am glad to see that. I wish I had one when I was younger.

Senator CONRAD. If I could just follow up on that thought, Mr. Chairman, and end on this note. I am working on a welfare reform proposal that has as part of it bringing back an old idea, and the old idea is settlement houses that we used to have to deal with the waves of immigration that this country experienced. My relatives worked in settlement houses and they went to settlement houses. Basically, they were neighborhood opportunity centers; a place to go and share with others what was happening, where there were places to get a job, where there were places to get training in a specific skill. Really, it was a chance for people in a neighborhood to get together and share with each other and have others help parent for children who might have an absent parent or parents who were busy working and couldn't pay as close attention to their kids as they might like to.

Do you think that would be a good idea if we had something like that? It sounds like the concept that you were just talking about, a place that you could go that would be in the neighborhood and people would share and learn from each other.

Mr. KILLER. Yes; like I said, in Cherry Tree they have an indoor gym and every week on Thursdays they go in and talk about their problems, the home, and we also beat on the drum there and sing. It is just a good place to be.

Senator CONRAD. Thank you very much.

Senator INOUYE. Thank you very much.

Our next witness is the United National Indian Tribal Youth Earth Ambassador, Ambassador Ahhaitty.

STATEMENT OF WALTER AHHAITTY, FORMER PRESIDENT, STUDENT SENATE, HASKELL INDIAN NATIONS UNIVERSITY, LAWRENCE, KS; UNITED NATIONAL INDIAN TRIBAL YOUTH EARTH AMBASSADOR, LOS ANGELES, CA

Mr. AHHAITTY. I would like to thank the members of the committee for allowing me the time here to speak. It is an honor beyond any that I could think of at this time to come here to Washington. My name is Walter Ahhaitty. I am Kiowa, Comanche, and Cherokee. I grew up in the suburbs of Los Angeles known as Hacienda Heights.

What I speak on mainly is gang violence, urban Indians involved in gang violence. You have to think about a young Indian boy growing up, a young Indian girl, coming through a non-Indian system. Maybe he grew up in a white society, a Mexican society, or a black society. But this young man as a 5-year old entering kindergarten, his first interactions with the other kids were that of Mexican decent. Some of the first things he learned were "Hey, man, que paso?" As he grew older, in the first grade, second grade, third grade, he continued on with these same kids. He got into the fourth grade where the school system in California has to teach their students about Indians, and so he got a coloring book of Navajos and the southwest and got to color pots and Pueblos and Navajos and other types of people because that was to teach non-Indians about our Indian culture.

He continued on growing up in a society that whenever he mentioned that he was Indian he was teased, made fun of, ignorant comments, called names by non-Indians. His only acceptance really was by the Mexican culture for there were no other Indians around. Maybe it was because the Mexican culture has a tie with our Indian culture being from Mexico. This young man got involved with many of his friends who were gang members. The only reason this young man did not become a gang member himself and become a statistic was because of his father and the ties that his dad passed on to him.

I am that young man that I spoke of that grew up in that non-Indian society. The only Indians that I knew were in my home. My dad was Kiowa and Comanche. He was raised by his great grandparents on his Comanche side. My mother is Cherokee. She was also brought up by her grandparents. On my dad's side, the Comanche side, those great grandparents, my great great grandparents, those are the same grandparents who fought at the battle of Adobe Walls, knew the way it was before we were made to live in a non-Indian society.

He passed those values on to myself and my brothers and my sister. It saved me a lot of hardship. It save me a lot of jail time. The reason why I share this with you is that there are hundreds of young Indian kids who don't have my mom and dad, who are growing up in this society today with no one to steer them, no one to show them, no one to help them. If it wasn't for my parents, I would have become a hard core gang member. I would have been a statistic. I would have been either dead or I would be in jail.

The media doesn't help at all portraying gangs as something that is dramatic, something that should be looked up to. Our young Indian kids get caught up in that as well. It makes it difficult for me

to come and speak today. I have lost a lot of friends to gang violence. What hurts the most is less than a month ago I lost my dad, the anchor which kept me from going that way.

What was good about it is what he left me and what I can share with my fellow Native Americans in Los Angeles, the knowledge that I learned. Whenever I see a young gang member I sit and talk with them. A lot of times he will say "Yes, I'm part Indian." He won't know what tribe he is. I will tell him to go back, talk to your mother, your dad, some relative and someone may know. He will go back home, I've met Cheyennes, Apaches, Navajos, Comanches, Sioux, all the way down, all different types who never knew who their families were and what they were, where they came from. They were just identified as Mexicans.

I myself never stepped out and said that I was Indian. I was never ashamed of being Indian, don't get me wrong, I was proud to be what I was, I was just very quiet. When someone approached me and spoke Spanish to me or asked me why I didn't speak Spanish because I was Mexican, that was when I told them I was not Mexican, I am American Indian, I'm Kiowa and Comanche and Cherokee. We don't speak Spanish. We have our own tribal languages.

But many youth today don't have that and get caught up in that gang life. As I spoke about the media, Indians are portrayed in a disgusting light. I watched an episode of Saturday Night Live before I came here, Tuesday night to be exact, and it was an episode where the guest star was of Mexican-American decent. He played an Indian on a game show. I thought, well, wow, this must be funny; it's Saturday Night Live, I love that show. The game show involved Indian artifacts that he and I guess a conservative white man were playing for. As the game show went on, the Indian could not get any of the questions right and this white man was winning all the artifacts. It came down to a win or lose, you win all or win nothing at all, and they brought out some bones. They said this is such and such "Chief Running Water. I wonder why he had a name like that?" And the actor that played the Indian said "Oh, that's my grandfather." And it came down to that last question and before that question came about the Indian said "Wait. Let me pray. I want to pray before I do this." And he stood there away from the podium and went "UHUHUHUHOOOHHHH. Okay, I'm ready." I sat there and waited and waited for the punch line. I thought what is so funny about this show, this program? What is so humorous about what his making fun of our tribal ways because we pray, we're praying people, or the fact that our Indian clothes, our Indian things are dug up, desecrated? I couldn't figure it out. For a young Indian who doesn't have that attachment that I did with my family, he may not understand and instead turn his back to that Indian way of life.

There are simple things that can be done for urban Indians. One of the Senators that was here earlier talked about all types of programs that don't work. All types of programs are going to be switched around in Indian country. I would like to see some of those programs brought to Los Angeles or any urban area where we have very few, if any at all.

I go to school full-time. I used to be president in the Haskell Indian Nations University. When my dad passed away I went back home. That was the thing he taught me and my brothers and my sister was that the family life was most important, family was most important. I came back to California and enrolled in school to help my mother with things around the house, help keep things together. I go to school full-time. Every Tuesday night after I get out of class I go to Long Beach, another suburb, and the unified school district there has a program known as EONA. It is a program which teaches young Indians how to be proud of who they are, answers their questions of who they are and where they came from. We teach them how to sing, how to dance, how to do bead work, feather work. It is a cultural class. It is called educational opportunities for Native Americans. A very simple program which could be implemented throughout Los Angeles County as well as many other urban cities which could grab hold of these young men, these young women and bring them back to our Indian culture.

Before I went away to Haskell, I used to go to this program because my mom and dad did this program. I used to meet a lot of young people that were part Mexican and part Indian, part black and part Indian, part white and part Indian and had no idea who they were. But they were hard core gang members. One of them particularly was Navajo and Mexican. He wanted to find out so much of who he was and where he came from. I would sit and talk with him because I could relate with him and understand where he was coming from. I could answer his questions why things are as far as being a young man and growing up in a non-Indian society. I began to steer him away from that gang life. He became more interested in learning how to sing, learning how to dance, learning our ways, Indian ways. I had to go away to school at Haskell and pursue my scholastic career. I found out 3 months later that this young man was arrested for grand theft auto. I wondered if there were more people there to help this young man if maybe he himself would be a part of UNITY and start a youth group there.

Like I said, we have no programs in Los Angeles for urban Indians, for our youth especially. But our gangs, the violence I couldn't even begin to describe. For Indians it is worse than the rest. For us, we are like the bastard child in American society. We try to do things to help our Indian people in any way we can, like we are doing here today, like when I go and talk to other Indian kids and try to share my life with them.

Our Indian people don't need much money. We make good use of what we have. We always have. We never assimilate; we adapt. We make use of whatever can be made use of. I know the Government is cutting left and right. Money is becoming more and more scarce. I know whatever moneys you can get for us in the urban areas to help this gang problem, to help steer more Indian kids back to our culture will be put to good use. I would like to see more programs like EONA implemented in urban areas. I would like to see things like a safehouse, a place where young Indian kids, young men and women can go and not be afraid of gang life, be around other Indians and share their culture, share their ways with them. What was mentioned by Senator Conrad, the settlement houses, something like that for urban Indians to help them.

Again, I would like to thank you for giving me this time to share some of my life with you, some of my stories. All of what we share with you is important and it is all intertwined where it comes from education, the family, funding. Thank you very much.

[Prepared statement of Mr. Ahhaitty appears in appendix.]

[Applause.]

Senator INOUYE. I thank you very much. Those of us who have parents and grandparents who have served as role models are the truly blessed ones. Unfortunately, not all children have parents, to make things worse, parents who are role models. You were fortunate to have one. I am certain that at this moment your father is looking down here and is very proud of you.

The road ahead of us is not an easy one. We say that this is the new generation of leaders. But I should point out that there is a long agenda for the national Government. When I became chairman of this committee, I soon learned that Indian country had a very special relationship with the American Government because of treaties. History shows us that there were 800 treaties entered into and signed by the President or his designate and signed by the great chiefs and leaders of Indian nations. Of the 800 treaties, 430 are on file here in the Senate and was never acted upon. Some were never debated, they were just rejected. But the American Government insisted that Indian nations abide with their promises. Of the 370 treaties that were ratified, history shows that we the United States, violated provisions in every single one of them, which is a rather sad commentary on American adherence to treaty obligations, especially as we are always insisting that other countries live up to their promises.

So we have much work to do, much wrong to address, and much tragedy to make right. The Cherokees had their Trail of Tears. I would like to note that the trail still continues. Hopefully, with your generation and a few other generations to follow, that trail will finally come to an end. Thank you.

[Applause.]

Senator INOUYE. Senator Conrad.

Senator CONRAD. Thank you, Senator Inouye. I might just tell you, I hope you are as proud of yourselves as we are proud of you. The testimony that I have heard this morning I think is really the finest testimony I can ever remember hearing here. I think you can be very, very proud of what you've done representing your people.

We have very tough fights ahead this year. As you were discussing some of the programs that you have seen that have been beneficial, some here describe those programs as pork. They say that any programs that are designed to prevent people from getting into difficulty or into problems with the law are pork. That only programs that lead to punishment are ones that we should consider for additional funding. I would just be interested in your reaction to this notion that any programs that are designed to prevent people from getting into trouble are pork.

Mr. AHHAITTY. Pork? I don't know how they refer to them as pork, but I would say that—

Senator CONRAD. They mean by that fat that can be cut out.

Mr. AHHAITTY. Yes; the cheap meat. Nobody really wants to eat the pork; they want the fillet. [Laughter.]

I would say that those people who refer to those types of programs which I discussed, like Eona, who consider those the fatty part of the body have to understand that Indians love to eat fat. [Laughter.]

But what we want to try to do is help the person before they become a problem, not just sit back and say oh, well, just another kid in jail. Statistically, in the jail population for the youth authority, there are 22,000 inmates in California Youth Authority and 12 of them are Indian. That is just in Los Angeles. Out of 22,000 inmates in Los Angeles, only 12 of them could be Indians? I don't understand that. Are we like the perfect society or something? It is just that we are not counted. A lot of times when you get in trouble with the law, they don't ask you who you are or where you come from. They just look at you and if they say you are Mexican, that's it, that's how you are counted.

But if we could do something to help these young people, or even older people, if it is to be so-called pork, then so be it. I will take all the pork they can give. All the pork that they give I will take. I will eat it all up to help our young people as well as our Indian people as a whole. I would rather not refer to it as pork; refer to it as rib eye or a better part. [Laughter.]

But those people who refer to that must be living in a bubble, is all I can say.

Senator CONRAD. Thank you very much.

[Applause.]

Senator INOUYE. And now may I call upon the student representative for the American Indian Science and Engineering Society, Mr. Martin.

STATEMENT OF MICHAEL MARTIN, STUDENT REPRESENTATIVE FOR THE AMERICAN INDIAN SCIENCE AND ENGINEERING SOCIETY; STUDENT, BUFFALO STATE COLLEGE, BUFFALO, NY

Mr. MARTIN. Vice Chairman Inouye, Senators of the committee, and guests, I wish you all a good morning. First, I would like to introduce myself. My name is Michael Martin. I am Onondaga and my clan is Beaver. I was born and raised in the city of Buffalo, NY. I am currently a college senior at the State University of New York, College at Buffalo, also known as Buffalo State College. I am currently serving my second year of a 2-year term as national student representative to the board of directors of the American Indian Science and Engineering Society, AISES. It is an honor and privilege to come before this committee and represent not only AISES, but also the youth of Native America.

Walter's story about urban natives reminded me of a story I have to share. Ironically, it has to do also with Saturday Night Live. Growing up in predominantly Italian neighborhood on the west side of Buffalo, with my light complexion, many didn't know what I was. They would kind of play a game with me, like, after the story line on Saturday Night Live of the character Pat, not questioning my sex or anything, but questioning my ethnic background. They would ask me things like they would think I am either Oriental, Puerto Rican, or Latino, or Italian, because a lot of my friends were Italian and I lived in an Italian neighborhood. Very

rarely do they guess that I was Native American. Some actually went 8 years without knowing I was Native American. But they would ask me questions "Do you like rice?" They would try to probe to see just exactly what my ethnic background is. I would let them play this game until finally I would tell them who I am. They would then come out with a lot of stereotypes.

The thing about this story is when I was younger and growing up in an urban area such as Buffalo, and I know many other native youth that I've worked with or have talked to in my lifetime have experienced similar things about stereotypes, we fall into those stereotypes of not knowing who we are and what our culture identity is. Fortunately, I have had role models and people who have shown me the positive in who I am and made me very proud to be who I am. It is hard because I see a lot of youth out there that don't have the positive role models. We talked about the importance of families in this committee. I think families are one of the most important things to native people. To me, it has always been very important. To not have role models in your family or even within your community makes it hard to be a native person in urban areas. Approximately 65 percent of the native population do live in urban areas. Unfortunately, like Walter also said, there are not a lot of programs available for them or places where they can meet and gather.

I can't share with you in this brief time all of the challenges facing native youth today. But I would like to share with you some overall points. My written testimony will supplement my comments here today. However, I hope this continues and is just the beginning of a continuing dialog in regards to the future of our native communities and, consequently, to the fabric of this country.

In our way of life, we recognize that every decision and every action we take today will have a direct effect seven generations down the road. It is our responsibility to ensure that generation's well-being. It seems today that many of our native youth have a pessimistic outlook in terms of the future. I will say we since I still consider myself to be young. We have many areas of concern, several of which have been discussed here today—pollution of our environments; violence on the streets; bias, prejudice, misunderstandings of our culture, or simple disrespect of it; alcoholism and substance abuse; overall health of people; education and future employment; lost or ignored treaty rights; our families; and mostly, a loss of culture identity. Such as so in life, many of these things have effect on each other. For instance, prejudice in a school setting may sway a native student away from pursuing an education.

But we as a people are making great strides in several areas. Education and professional development, one of them, and through organizations such as the one I represent, AISES. Still more is needed to be done. There is a lack of exposure of the positive role models being developed in our communities through organizations such as AISES and UNITY. Supporting educational athletic programs such as the formation of American Indian Olympic Committee to bring out those role models is what is needed in many communities. It worked for me. Upon graduation from high school, we had a keynote speaker who was a Native American businesswoman whom I have known but didn't know of her success in the business

field. To see that she could do it made me realize that I could do many of the things, too. I also realized that there are many native students out there who face similar challenges that I do and that I am not alone in my struggles. Knowing this helps me get through the difficult times in life.

Unfortunately, not many other native students have that insight. Even families as a support system are experiencing breakdowns, and much of that can be contributed to the loss of cultural and traditional values. Many that lose them live in urban areas. There are many problems in terms of living in urban areas such as I have all my life. There are times when I wondered whether I was more fortunate or less fortunate living in an urban area as a native person. I guess the answer to that would be neither.

These problems for Native American people exist in both urban areas and on reservations—denying all of our culture through a system of boarding schools, through media and movies, being taught to not appreciate or be proud of who you are. But I see a great shift, a great change in that. The native youth of today and the peers on this panel with me are a great symbolism of what we as native people are going to achieve and the direction we're going in.

I know my time is short, so in closing I would like to share a couple of quotes. The first is from John W. Garner in his paper titled "The Task of Leadership". In it, he states,

> Values decay over time. Societies that keep their values do so not by escaping the processes of decay, but by powerful processes of regeneration. There must be perpetual rebuilding. Each generation must rediscover the living elements of its own tradition and adapt to present realities. To assist that rediscovery is one of the tasks of leadership."

I use that quote to honor those on the panels here today, for helping to take those steps and being leaders for their communities.

And I turn back to the senators of this committee and ask of you to do your best to keep an open mind and an open heart towards the future of tomorrow—our youth. I would like to remind you of a quote by one of your U.S. presidents, John F. Kennedy. In reviewing the many suggestions and proposals as they come forward, such as an all Native American university and many others, remember his words. He said "People see things the way they are and ask, why? I see things the way they could be and ask, why not?" I guess I am coming here to ask, why not?

In terms of having a Native American university, a case in point about that is the state university of New York, and treaties signed in the past also have a responsibility to Native American education. There are other things such as border issues in terms of the United States and Canada that need to be resolved since many natives, especially in western New York where I come from, don't recognize the border since it is not ours. They have many questions and issues regarding that. I know there are efforts in the six Nations area to have a six Nations university system. If the Federal Government could do anything in terms of helping that, it would be a great stride forward in terms of native education in North America.

As John F. Kennedy said, see things the way they could be and ask, why not? Take those bold steps. Thank you for your time and

attention, and I look forward to assisting in any possible manner I can.

[Prepared statement of Mr. Martin appears in appendix.]

[Applause.]

Senator INOUYE. Thank you very much. As most of you are aware, our unique relationship with Indian country is founded in our Constitution, in the laws of our land, and the treaties. From that, we have established a government-to-government relationship and a trust relationship. Because of this government-to-government relationship, admittedly, much of the focus has been on reservations where the Indian governments are located. As a result, I agree with you that very little has been done for Native Americans residing in urban America. In fact, in some of the programs, one must establish himself or herself as an enrolled member of a tribe. And so if you are not an enrolled member of a tribe, certain programs are not forthcoming to you. This has been a very difficult problem for the committee. I can assure you we are not only working on it, we have resolved certain parts of it. But there is much, much more to be done. Although it is a vexing problem, we know that for every problem there must be a solution. And working with you, we will find those solutions.

Many years ago, long before I became chairman of this committee, I was in North Dakota and a young lady came up to me and she said "I know who you are." I was at that time a member of the Watergate Committee so my face was on television almost every day. So I said "Really? Who am I?" She says "You are a Rosebud Sioux." [Laughter.]

She said it in such a way that it was a compliment to me. She did not know I was a U.S. Senator, but she said "Something about you tells me you are a Rosebud Sioux." And so since that day I have been very proud to be a Rosebud Sioux. [Laughter.]

I thank you very much, Mr. Martin.

Senator CONRAD. I'll tell you, Danny, we'll take you as a Rosebud Sioux. There really is no better friend of Indian people than the vice chairman of this committee, Senator Inouye. He is truly amazing in his commitment to this committee and to the people that are most affected by the work of this committee. I just want to thank you, Dan, for everything you have done. You really are a remarkable man.

[Applause.]

Senator CONRAD. And I want to say to the last witness, you, too, I think are just a remarkable witness. I was slated to be somewhere else about 40 minutes ago and I have not been able to leave because I find this testimony so interesting. I just think this panel is—really, in all the time I have been in the Senate, I have never found any panel more interesting than this one. I want to thank you as well.

[Applause.]

Senator INOUYE. Well, I might add that when this hearing began, the first panel was supposed to consume 1 hour. But you have noticed that we have not cut off any testimony and we have insisted upon making remarks or asking questions. According to my watch, instead of 1 hour, we have gone on for 2 hours and we are still not finished. But we are impressed by your moving statements. And I

can assure you that I will suggest to my colleagues that they read the record and digest every word.

Now may I call upon the student body president of Pyramid Lake High School, President Smith.

STATEMENT OF SHAUNA SMITH, STUDENT BODY PRESIDENT, PYRAMID LAKE HIGH SCHOOL, NIXON, NV

Ms. SMITH. Thank you for inviting us. I am Shauna Smith from Pyramid Lake High School. My main concern on my reservation is our cui-ui fish. It is on the endangered list. Last year during the spawning season, we lost 500 to 1,000 cui-ui fish. It all went to science experiments. We need these fish. We want to take them out to the reservation and give them out to people to eat the cui-ui fish instead of just letting them go to waste.

As for me, I never had cui-ui fish. I know that our ancestors practically were raised on cui-ui fish and survived on cui-ui fish. All I am asking you for is for support on letting this go through.

I would like to thank Senator Reid, who is not here, who helped with the water rights to help keep the water coming through during spawning season in February through May to help the fish spawn more.

That's pretty much all I really came down here for is to ask for support for our water rights and our cui-ui fish.

[Prepared statement of Ms. Smith appears in appendix.]

Senator INOUYE. I am glad you are here, Ms. Smith. At the request of Senator Reid, a few years ago I visited Pyramid Lake. It is one of the very few remaining natural sites of beauty left in the United States. I noted the drop in the water level that has progressed over the ages, and, therefore, we worked upon your water problem in a spirit of desperation, because your fish was endangered and we were afraid that it might just disappear.

I have not had the privilege of tasting cui-ui fish because I was told that it was a sacred fish. But I was told that the next time I visit they will give me a little bit of that. [Laughter.]

Senator INOUYE. Hopefully, it will happen. I can assure you, and you can tell your tribal brothers and sisters, that we will do our very best so that the cui-ui fish will become plentiful once again.

Ms. SMITH. Thank you.

Senator INOUYE. Thank you.

[Applause.]

Senator INOUYE. Our final witness on the panel is the National UNITY Council representative of the Native American Youth Leadership Council of Arizona, Ms. Bia.

STATEMENT OF WILPITA BIA, NATIONAL UNITY COUNCIL REPRESENTATIVE, NATIVE AMERICAN YOUTH LEADERSHIP COUNCIL, CHINLE HIGH SCHOOL, CHINLE, AZ

Ms. BIA. Hello everyone, I am Wilpita Bia. My clan is Black Streak Wood People, born for the Bitter Water People and my maternal grandfather is the Towering House and my paternal grandfather is the Red Cheek People. My parents names are Willie and Nora Bia. I am Dine' of the Navajo Nation and live in Many Farms, AZ. I am 15 years old and a freshman at Chinle High School. I am representing NAYLC, Native American Youth Leadership Council,

and UNITY, United National Indian Tribal Youth. I am a UNITY officer representative.

I have chosen teen pregnancy as one of the problems with Native American people. I believe that it is a problem that Federal lawmakers can help people solve. In a recent State of the Union address, President Bill Clinton referred to teen pregnancy as "the most critical issue facing our society today." Over 1 million teenage girls get pregnant every year. Approximately $34 billion are being paid by American taxpayers.

Teen pregnancy is no less a problem in Indian country. The Navajo Reservation, for example, over 1,000 babies are born to teen pregnant mothers each year. In an NAYLC survey, 58 percent, 664 students, including 70 percent of girls, agreed and said teen pregnancy was a major problem at Chinle High School.

I believe that the main causes of teen pregnancies are (1) girls think that she loved him, he loved her, and that sex was the way to show that love; and (2) they didn't think of the consequences and the responsibilities that they would take with this child. I believe that the following things can be done to prevent teen pregnancy:

No. 1. Emphasizing education and continuing in school. With that, you can get a job and with the money you make you can build a foundation and start building for your future plans. You can get a house, a vehicle, and things you need. After you have all that ready, you can think of having a family.

An important part of this education is learning one's culture and tradition. Knowing these things makes a person have a high self-esteem, makes the person know who he or she is, makes them stronger, and helps in planning for your future goals.

No. 2. Junior high and high school students should be taught the consequences of teen pregnancy. I believe that this should be required in every health class at schools.

No. 3. Emphasizing sexual abstinence to all teenagers. Arizona is currently considering a law which will require junior high and high school to teach sexual abstinence. Junior high will encourage sexual abstinence and in high school it will stress that and also the use of condoms and contraceptives and other forms of "safer sex". I think this is a good law and the Congress should provide funding for schools which teach and encourage sexual abstinence.

No. 4. Change laws which provide funding for teen pregnant mothers. I do not agree with those who say that all funding should be eliminated for unmarried mothers who have babies. Such action may not be taken in the best interest of these babies. Welfare of the child must be the first priority, of seeing that baby inside and out and knowing that he/she can be a leader of tomorrow, too.

I do agree with the conditions that should be placed upon a mother before she can receive programs and money from programs like Aid to Families with Dependent Children. First of these important conditions is that the mother shall remain in school and continue to build that foundation for her future plans, and that the father of the child must be identified and must accept responsibility. Like the mother, the father has to continue school and have graduated. He is to be made to find employment and help support his child.

Congress can help by providing job training and creating planned employment programs especially for teen fathers. Enough money should be taken out of their paycheck and given to the mother so she can continue her education and continue supporting her child with food, clothing, and things that they need to continue to build that foundation, and health care for the child. If the teen mother becomes pregnant a second time, she should allow her child to be cared for through a family orientated day care service. In addition the day care service can provide tutoring and parenting skill counseling to assure progress in obtaining a high school diploma and parent responsibilities.

5. Congress should provide funding to study American Indian teen pregnancy to determine if any of the current programs are effective, to see if we have accomplished something, to see if we have done something with these programs.

I would like to thank the U.S. Senate and the Committee on Indian Affairs for taking the time to listen to my opinions and beliefs on teen pregnancy. I would especially like to thank Chairman McCain for holding this special hearing that all of the native youth here are trying to help our native people at home and to different people out there. I know that putting our heads together we can solve these problems and many other problems facing the American Indian youth. [Remarks spoken in native tongue.]

[Prepared remarks of Ms. Bia appears in appendix.]

[Applause.]

Senator INOUYE. Thank you very much, Ms. Bia. As you know, we have just begun our debate on welfare reform, and teen pregnancy will be high on the agenda for discussion. I have no way of knowing what the outcome will be, but I will most certainly urge my colleagues to study your testimony.

I am very pleased that you testified today because, looking over the witness list, I noticed something was lacking—a Navajo. But I am glad we have one. You represent the largest Indian nation. Many years ago I received a name from your nation. And so if I may greet you, dine nishlii.

Thank you very much, all of you. I would like to thank the student panel. You have been most helpful.

[Applause.]

Senator INOUYE. Now we will proceed to panel No. 2. We have five witnesses on the second panel. First, executive director of the United National Indian Tribal Youth, Inc., J.R. Cook; the olympic gold medalist 10,000 meters, Running Strong for American Indian Youth, Billy Mills; the vice president of W.K. Kellogg Foundation of Battle Creek, Valora Washington, accompanied by Valorie Johnson; the executive vice president of Carnegie Corporation, Barbara Finberg, accompanied by Dr. Ruby Takanishi, executive director of the Carnegie Council of Adolescent Development; and the executive director of the National Indian Justice Center, Joseph A. Myers.

May I first call upon Mr. Cook.

STATEMENT OF J.R. COOK, EXECUTIVE DIRECTOR, UNITED NATIONAL INDIAN TRIBAL YOUTH, INC., OKLAHOMA CITY, OK

Mr. COOK. Thank you Mr. Chairman, members of the committee. I am the grandson of an original enrollee of the Cherokee Nation

and a member of the Cherokee Nation of Oklahoma. I have served as director of United National Indian Tribal Youth, Inc. since it was founded in 1976. For 19 years we have been advocating and providing service to American Indian and Alaska Native youth. UNITY promotes the spiritual, mental, physical, and social development of Native American youth.

During the 19 years, there have been a lot of great things happen. But today really marks one of the most significant events in the 19 year history, because what is happening today is what UNITY is all about, and that is to provide opportunities for Native American youth to have a voice at the local level, State level, and national level. And as the Senate committee members, you and the staff have honored the youth by taking the time to listen to our young men and women. I applaud those who have just testified. I think they did a fantastic job.

I recall the letter you wrote a few years ago, Senator Inouye, where you asked all tribal leaders to develop youth councils to include the youth. I am happy to report today that we do have 107 affiliated youth councils in 28 States, 25 of which are tribal youth councils. The youth councils are very diverse just as is Native America. In addition to being sponsored by tribes, many are sponsored by high schools, by colleges, by urban groups, and they are very diverse. No youth council is like any other youth council. And that makes it a challenge too since they are not all alike.

We feel that the youth council is the best way to mobilize Indian youth at a local level. Now we have moved to the next level, and that is forming the National UNITY Council. It is a way to mobilize youth nationally. This week we have a meeting of the National UNITY Council. I ask that those youth who are representing 40 of these youth councils to please stand so that the chairman and the committee can see you.

[Applause.]

Mr. COOK. Thank you. A bit about the national council is that each affiliated youth council has two representatives, a young woman and a young man who represent its members at the national level. Then they elect their executive committee. So, indeed, today we do have a national voice for Native American youth.

You did ask, Mr. Chairman, about the national agenda. Rather than focusing on problems, we would like to look for solutions. When the youth councils started organizing, one of the first things we asked is that they identify and prioritize the problems and concerns and then start looking for solutions; to stop talking about problems and look for solutions. And that is what the national agenda is about.

Through a grant from the Administration for Native Americans, UNITY was selected to launch and coordinate the American Indian/Alaska Native Youth 2000 Campaign. With input from American Indian/Alaska Native youth, those who work with youth from throughout the Nation, we were able to develop the national youth agenda. And the 12 goal areas lead off with spirituality, followed by unity, environment, heritage, sovereignty, family, the individual, education, health, economy, and sobriety. A number of tribes and communities have implemented the agenda, and this agenda is at the forefront of what we're striving for.

I want to share that one major problem we are trying to attack is alcohol abuse. Our council of trustees and the members of the National UNITY Council have declared war against alcohol abuse. All areas of substance abuse are critical, but nothing has destroyed more lives and families in Native America than alcohol abuse. These leaders who are here today are working for solutions and the plan is to utilize positive peer pressure, to make it the "in" thing to not abuse, to be in control. And then if we can market that idea, we think we will be successful. It is really tough to try to compete with the alcohol beverage industry and their multimillion dollar advertising budget, but we're confident, because we're on the right side, that the youth will win the war.

This meeting of the National UNITY Council has been made possible through the support of several agencies. I think this exemplifies what we need to do in Indian country, and that is to work in the spirit of unity. I think the Federal Government needs to work in the spirit of unity. There are too many fragmented efforts without any sense of coordination.

Those who helped sponsor this meeting of the National UNITY Council include the Administration for Native Americans, the Office of Minority Health, Center for Substance Abuse Prevention, the Office of Juvenile Justice and Delinquency Prevention, the Bureau of Indian Affairs Law Enforcement Services and the Office of Alcohol and Substance Abuse Prevention. And from the private sector, the Fund of the Four Directions.

I think it is very important, if we are to successfully overcome all of the challenges and the problems that the youth are facing, that we are going to have to work together. The tribal leaders, the elders, the youth, the Federal Government officials, the private sector, Indian organizations must work together, and together we will meet the challenges. Thank you, Mr. Chairman.

[Prepared statement of Mr. Cook appears in appendix.]

[Applause.]

Senator INOUYE. Thank you, Mr. Cook. Listening to your agenda, I would like to suggest one additional item. There are two common threads in the testimony of all the young witnesses. One spoke of the involvement of the Government of the United States either in funding or some other form of assistance. Having said that, I think it is important that one of your agenda items be political involvement. The latest statistics that I have, suggest that about 85 percent of Indian country turn out for tribal elections. That is a very high ratio, 85 percent turnout for tribal elections. However, for national elections, the turnout is about 15 percent. There are many reasons cited for that. One, the tribal elections are usually held in the spring or summer and national elections are held in November. I have been suggesting that a good turnout in our national elections may make a difference. If Members of Congress or members of State legislatures note that there is a large turnout of Indian voters, they would pay heed and pay attention. I think those statistics must be changed.

Second, there was another common thread, and that was the need for self-identity, self-esteem, self-confidence, and the development of pride in one's ancestry. I would hope that somehow something is done to foster these. Thank you, sir.

Mr. COOK. Thank you, Mr. Chairman.

Senator INOUYE. Now may I call upon the friend of Nighthorse Campbell, Mr. Mills.

STATEMENT OF BILLY MILLS, OLYMPIC GOLD MEDALIST, 10,000 METERS, RUNNING STRONG FOR AMERICAN INDIAN YOUTH, SACRAMENTO, CA

Mr. MILLS. Good morning, Chairman McCain, Vice Chairman Inouye, committee members, and honored guests. I thank you for the opportunity to be here to speak at this hearing addressing the challenges facing American Indian youth.

I am honored and I am hopeful our discussions will evolve into some very positive changes in the lives of American Indian youth. I am especially honored to once again see my friend and fellow Olympian, Senator Ben Nighthorse Campbell. Senator Campbell serves as an inspiration to Indian youth throughout America.

My name is Billy Mills. I am a member of the Oglala Lakota Nation. My Indian name is Makoce Tehela which means Loves His Country. Growing up on the reservation, the white world referred to me as Indian and the Lakota culture referred to me as mixed blood, Eiska. Both worlds rejected me. I found, fortunately, another world that accepted me on equal terms. That world was sport, specifically running, which allowed me to walk in two worlds with one spirit.

I graduated from the University of Kansas and was commissioned an officer in the United States Marine Corps. I represented the United States at the 1964 Olympic Games in Tokyo, Japan. My victory was called one of the greatest upsets in Olympic history, and there was a movie produced on my life called "Running Brave". After the movie was released, we received many letters and phone calls from young people throughout the country. Over 200 phone calls were from young people attempting suicide. Two of those cries for help ended in suicide. All of the calls and the letters spoke about one or several of the following: Physical abuse, sexual abuse, alcohol, drug abuse, teenage pregnancy, racism, rejection, and low self-esteem.

We all have our shocking statistics on the hopelessness many of our young people find themselves in. One study that I am aware of is on stress. Young people felt as seniors in high school that a majority of non-Indian students felt stress from not knowing what they were going to do after graduation, whether to go to college, the workforce, the military. The majority of stress Indian students felt came from not feeling like they belonged. I will address the feeling of not belonging in closing comments.

Areas I have been involved in that I feel are very effective in meeting the challenges facing American Indian youth are:

The Billy Mills Indian Youth Leadership Program. For six years in the early 1980's we worked with young people from reservations across the country. We developed with these young people communication skills, listening skills, emphasized physical fitness and healthy lifestyles, we gave an understanding of the government-to-government relationship involving tribal governments and the Federal Government, and we put on seminars pertaining to the free enterprise system, the economic base this country is built upon. I

feel this program contributed to the development of many of our emerging Indian leadership. These young leaders are now college professors, attorneys, tribal leaders, and one of our program participants is now legal counsel to the Committee on Indian Affairs.

Second, Christian Relief Services. I am the national spokesperson for Christian Relief Services. One of our programs is Running Strong for American Indian Youth. Running Strong operates a leadership program in the Great Lakes region and focuses on the traditional Ojibwa teachings. It reinforces the good aspects of the participant's character so that they can leave the program feeling proud of who they are and confident in themselves.

Another program is Wings of America. The mission of Wings is to promote positive alternatives and self-reliance among American Indian and Alaska Native youth utilizing running as a catalyst to inspire youth to effect change in themselves and their communities and to take pride in their cultural identities. Wings of America has accomplished great success over the past years. We have won eight national cross-country championships and we have had two Wings runners represented on the U.S. world cross-country team. We have established five regional programs and have conducted numerous clinics, workshops, and many running camps. We have about thirty former and current Wings runners in college today who have achieved All–American status and are also excelling academically.

There are other organizations such as the National Indian Athletic Association; the NEED Program, Native Emerging Elite Developmental Program; and the newly created Native American Sports Council, of which Senator Campbell and I are board members. The Native American Sports Council is a community- based multi-sport member of the United States Olympic Committee. The mission is to promote athletic excellence and wellness through sports programs which combine traditional Native American values with sports and the values of the modern Olympic Games. The NEED Program is committed to develop and operate educational opportunities, financial assistance, and training programs for American Indian youth who possess high Olympic potential.

All of the above programs I am involved with follow a very simple secret on how to succeed. We help young people identify their positive desires. They get to know themselves and succeed. Why? Because with desire comes passion and it is the passion that self-motivates us, it is the passion with self-motivation that allows us to work, and with work comes success. The passion within us allows us to pursue excellence, although we are acknowledging the defeats and realizing defeat is not failure. Ultimately, the pursuit of excellence our young Indian leaders are following is accomplished.

We look for positive desires in the areas of sport, music, drama, dance, the arts, reading, writing, et cetera, all extra-curricular activities. All are components of a quality recreation program. We keep the Indian culture as the core of our program and we operate with cultural sensitivity. Yet, it is ironic that today in America very, very few reservations have a recreation department. Very few reservations have a staffed recreation department that is funded to operate effectively with trained recreational personnel, profes-

sionals, people that are truly trained in the profession of recreation.

The National Indian Athletic Association is attempting to address this issue by conducting recreation seminars on the design, organization, and implementation of recreation programs on Indian reservations. But the National Indian Athletic Association itself is greatly underfunded and understaffed. We need to address this issue and to help the tribes find the funding sources to operate effective recreation departments with trained recreation professionals. If every reservation in America was staffed with professional recreation departments, we truly could design, implement, and administer quality culturally sensitive recreation programs. This, I feel, would empower a thousand-fold, the minds, the body, and the spirit of our Indian youth.

Currently, most youth programs operate within existing programs; in other words, a program within a program. Example. At Haymous Pueblo, most of their youth activities are sponsored by the tribal juvenile justice department. Hopi, Hopi youth activities are funded through the special child abuse, sexual healing project. Santa Clara Pueblo, their youth camps are funded through the education department. And the list goes on. Seldom are the youth programs in the hands of trained recreation professionals. They are never, except on a few reservations, under a recreation department. Yet, it needs to be a strong professional reservationwide recreation program and department interfacing with all the other tribal programs and services to address the issues we are concerned about here today.

Finally, I would like to address the issue stated in the beginning, about Indian youth never feeling they belong. In 1964, I stood on the victory stand in Tokyo, Japan, having a gold medal draped around my neck. The national anthem began, the American flag was raised, and I cried. I cried because of the pride and the love I have for the United States of America. But I cried equally because of my realization that America did not understand me. By that, I mean our sovereignty land base and its constituency live under a limited form of taxation without representation. The lack of representation in the American political scene has a direct effect on education, law and order, economic development, health care, youth programs, et cetera. This, I feel, is the starting place to counter the major problems on reservations today.

Understanding tribal sovereignty in a quasi-apartheid toward rights retained is a must for a moral and legal maturity of America in its tribal relationships. There is no self-governance without representation. It is this quasi-apartheid toward rights retained that made me feel different and on two occasions considered jumping and, fortunately, did not. The difference though caused me to doubt myself and I felt I did not belong. Today, I still feel different, but I take strength, pride, and dignity from the difference.

In closing, I would like to thank the committee for your sincere efforts to better the lives of American Indian youth. I also want to recognize the American Indian youth who today are walking in two worlds with one spirit in dignity, with character, and with pride. Thank you.

[Prepared statement of Mr. Mills appears in appendix.]

[Applause.]

Senator INOUYE. Mr. Mills, I commend you for your dedication and your commitment and for speaking out for Indian youth. I congratulate you in serving as a role model for thousands of Indian young men and women. Thank you very much, sir.

Mr. MILLS. Thank you, Senator.

Senator INOUYE. Our next witness is the vice president of the Kellogg Foundation of Battle Creek, Michigan, Valora Washington, accompanied by Valorie Johnson. Before I call upon Ms. Washington, I want to note that I spent 9 months in Battle Creek, MI at the Percy-Jones General Hospital. And so I recovered on Kelloggs Corn Flakes. I wish to belatedly thank you for the many courtesies extended to the war veterans when we were there.

STATEMENT OF VALORA WASHINGTON, VICE PRESIDENT, W.K. KELLOGG FOUNDATION, BATTLE CREEK, MI, ACCOMPANIED BY VALORIE JOHNSON, PROGRAM ASSOCIATE TO THE VICE PRESIDENT, W.K. KELLOGG FOUNDATION

Dr. WASHINGTON. Thank you. I am Valora Washington, and our remarks are going to be begun by Valorie Johnson.

Senator INOUYE. Ms. Johnson.

Ms. JOHNSON. [Greetings spoken in native tongue.] My name is Valorie Johnson and I am a member of the Seneca-Cayuga Tribe of Oklahoma. I grew up on the Cattaraugus-Seneca Reservation in western New York. I now reside in Michigan near my husband's tribal community. I am the mother and auntie of many, many native youth, and am so proud and thankful that I was able to be here today to hear the powerful testimonies of the youth.

We are honored that you asked us to share some of the initiatives that we have funded at the Kellogg Foundation for native youth. Like you, we share a commitment to improving the life conditions of Native American youth. As David Lester said, we believe that the youth of today are the healing generation. They are the generation that will heal the bitter social and economic sores that blight the face of Native America. They will also heal relations between Indian and non–Indian America. And after hearing the testimonies today, I just feel so proud and so assured that they truly will be the healing generation.

I wanted to first tell you a little bit about who the W.K. Kellogg Foundation is. I am proud that I am the first native woman employed by the Foundation since it was formed in 1930. The Kellogg Foundation was formed to help people help themselves. Today, we're the second largest philanthropic organization in the world. This year we will give out over $268 million in grants, the majority of it focusing on youth but also focusing on areas such as leadership development, rural development, health, education, and agriculture.

The mission of the Foundation is to help people help themselves. A lot of our programs are in line with very many native values; that, is, the people in the community are the ones who can solve their own problems, that prevention is preferable to treatment, and that solutions to our problems should be sustainable. You have heard a lot about the problems facing native youth today. I think that we, like you, have taken a stance that we need to take action.

And with our resources at the Foundation, we are funding many initiatives to help support native youth.

If you think about the native youth today, they are a generation of firsts. They are the first generation where some of them are growing up in communities where there are gambling casinos and massive bingo operations. They are the first generation where there are many youth with multi-tribal and multi-cultural backgrounds. They are the first generation where youth gangs, violence, and drugs have become prevalent influences on the reservation. The first generation where half the population now resides in urban areas and half on reservations. They are the first to enjoy community controlled and culture-based schooling and tribal colleges. And they are the first generation to have the opportunity to have career opportunities in their own communities where they can stay connected to their communities, their families, and their cultural roots.

Some of these are positive influences others are negative influences. These are challenges which the youth of today must respond to. But they are also challenges that we, as philanthropists, and you, as policymakers, need to join forces on to help youth so that they will have a healthy future and be able to be the leaders of tomorrow. We have many challenges that are before us in joining forces.

One of the things that we strongly believed in at the Kellogg Foundation is focusing on the positive. We have funded community-based efforts to help reduce the number of native children in foster care. We have focused on strengthening families and neighborhoods. We have focused on long-term investments in communities. Some of the most innovative projects we have supported are helping tribes develop comprehensive solutions for youth.

We have one grant, for example, with the Saginaw-Chippewa Tribe in Michigan where the tribe itself said we would like your assistance with resources to invest in ourselves, in our families, and in our youth. What they have done with the money is build their own culture-based comprehensive set of services. They have developed a Montessori class where they teach Ojibwa and it is taught by the elders. They have baby naming ceremonies where they teach parenting skills. They have coordinated a volunteer effort to build a sweat lodge and to renovate a farmhouse to hold talking circles and other support groups in. They have held family gatherings to make maple syrup. They have been the ones to decide what the solutions were. And they don't like the programs where youth are separated out, where there are some programs geared to just the high risk youth and some programs geared to the brightest and the best.

What they have chosen to do in this particular tribe is to focus on all the youth and all the families that reside there. And in this way, their programming is based on cultural values. It is very holistic. They meet the spiritual, academic, physical, and other needs of native families in the Saginaw-Chippewa community. I think this is one example of some of the initiatives that we've done and the types of programs on which we can work together.

Ms. WASHINGTON. I am Valora Washington, vice president of programs at the Kellogg Foundation. I was really very delighted to

hear the testimony of the youth that spoke this morning because our philosophy at the Kellogg Foundation really is that we have to listen to what people want working in their own communities, based on the solutions that they define and that they think will work for them.

Another reason I was really happy to hear what the youth were saying is because our philosophy and the way we work at the Kellogg Foundation is that we believe that we already know, and there are already proven solutions that work to address the issues of Native American youth that we've seen in tribes and in urban areas, solutions that people have devised themselves that already work. And so the problem that we're facing here is that we know better than we're doing. We already know solutions and our challenge is to close the gap between what we know can work for Native American youth and what we're actually doing in terms of our commitment and our national delegation of Federal and private resources to do what we already know works.

Because of the limited time that we have this morning, I can't present everything that the Kellogg Foundation is doing in this arena. But I would like for you to know that at the present time we have almost $18 million that we're spending right now targeted specifically to the needs of Native American Youth, including their families, and their communities, on reservations as well as in urban areas. This $18 million does not really tell the whole story of what the Kellogg Foundation is doing for Native American youth because we have very many programs where work with Native American youth are integrated into broader initiatives, and so it is very difficult to find out exactly how much of that money is actually going to native youth.

I want to highlight just a few initiatives that we have which have a significant involvement with Native American communities that we're very proud of and that we've been working on. One of these has to do with our Families for Kids program where we have a commitment that every child, Senator, belongs in a permanent home and that home should be in that child's tribe or community. We are working to achieve that goal around some very specific outcomes, including reducing the number of native children who are placed in orphanages, who are in foster care, and when children are separated from their families or tribes to ensure that those children get back home and in a permanent home within one year. We are working in several States, including Arizona and Montana and Washington States, with tribes around this initiative trying to achieve specific outcomes for native children who are at risk of being removed from their tribal or native communities.

In addition to working in those specific States, we have funded a collaborative of several Native American organizations for which the Native American Educational Services or NAES College in Chicago is the fiscal agent. This collaborative is trying to organize and establish an American Indian Family Defense Fund that can be a resource for Native American children and families. We think this has a lot of potential to really stop the too prevalent placement of native children out of their homes, out of their tribes, and out of their communities. We are investing a total of over $30 million in this particular initiative.

We have another initiative called the Kellogg Youth Initiatives Program which is targeted to three areas in Michigan, one of which has very significant Native American populations. In this initiative, we have made a 20-year commitment to fund these communities over time to improve the overall quality of life for youth in those three communities. What we're trying to do is to strengthen a positive youth development approach. We're not trying to fix things that are broken; rather, we're trying to strengthen the circle of what we know already works and make it available and more prevalent in the lives of all children.

In the health area, we have very many projects that are working primarily with Native American youth, children and mothers in several States, including Wisconsin, Michigan, Minnesota. Very many health initiatives that are working to reduce infant mortality rates among native babies and toddlers, and also to help particularly urban mothers who are Native Americans who find that they have to travel back and forth between the reservations and urban areas during their pregnancies in order to qualify and get the health services that they need. So that is one example of a number of things that we're doing in the health area.

And finally, and briefly, we're doing a lot of work in our initiatives around families and neighborhoods. Valorie Johnson already told you an example of the work we're doing with the Saginaw–Chippewa tribe. What we're really trying to do is help communities build their own capacity to solve their own problems. We are also trying to provide funding in those areas where we think we can leverage existing resources to produce the kind of social change that will make a difference in the life of Native American children and for future generations.

This is just a very brief summary of what we are attempting to do in close partnership with a variety of Native American organizations and youth groups and communities on both reservations and in urban areas. Our written testimony which we have presented for the record will provide more details. And we're always available to talk with people about the work that we're doing.

Thank you.

[Prepared statement of Dr. Washington appears in appendix.]

[Applause.]

Senator INOUYE. Thank you very much, Dr. Washington. The committee is most fortunate to have this morning senior executives of two major foundations; the Kellogg Foundation and the Carnegie Corporation. The observations and questions I have are the same for both.

I think all of us agree that the statistics relating to Native America are the most outrageous, unacceptable, tragic, and un-American. The unemployment rate on reservations exceeds 50 percent, 10 times more than the national average. The health statistics in Indian country are worse than for those countries that we feel sorry for in Africa and South America. The mortality rate amongst Native Americans, the highest. It seems that all of the statistics are very negative.

At the same time, funding for programs is not improving, in either the public or private area. The observation does not apply to either one of you, but in general I note that while the Indian popu-

lation exceeds 1 percent of our national population, private funding for charitable purposes in Indian country approximate one-half of 1 percent. Second, most of these funds are granted to non-Indian organizations to serve Indian communities.

I am just wondering should these statistics remain the way they are, or should they be changed? Can we find Indian organizations to provide assistance to? And secondly, do you think foundations such as yours should add a bit more for Indian country?

Dr.. WASHINGTON. Absolutely. Even though we're dedicating a large sum to Native American programming, we wish that it would double and triple. One of the sad problems that we're facing is that the percentage of staff in "philanthropy" who are Native American is very, very, very small. We are very proud because people say that we've hired in Valorie the first Native American woman ever to work in a major foundation. We are hosting next week an organization of Native Americans in philanthropy, which is a very small organization, as you can imagine. We are also in the very beginning of an initiative that we're doing to really try to support Native American higher education, the tribal colleges and other initiatives so that we can contribute to training larger numbers of Native American young people to enter into professions and to be able to serve.

But clearly, our philosophy at the Kellogg Foundation is that we avoid giving money to intermediary groups. We directly fund the tribes, Native American organizations, and urban centers that are serving Native Americans. And it is our clear philosophy that we direct fund and provide direct funding to the people because our mission is to help people help themselves, not to help other people help other people.

Ms. JOHNSON. I wanted to add information about the Kellogg Foundation. I think the Foundation has taken a lot of steps internally to make sure that the funding has increased for native people. If you look at funding since the Foundation began, which was in 1930, records indicate that only a little over $1 million had been given to native issues. In the past 5 years, we have now increased our funding to over $17.5 million.

I think it takes a committed leadership who want to look at native issues and who are willing to go out and experience initiatives in the community. Our whole board at Kellogg went to a number of native communities on reservations and in urban areas last June and, as a result of that, we are now going to have three major multimillion dollar initiatives in higher education, health, and integrated rural development. So I think there are a lot of steps internally that we have taken and we could serve as a model for other foundations.

Senator INOUYE. Thank you very much.

Our next witness is the executive vice president of Carnegie Corporation, Barbara Finberg. She will be accompanied by Dr. Ruby Takanishi, who I am proud to say is my second cousin. We have some good people in the family. [Laughter.]

Ms. Finberg, please proceed.

STATEMENT OF BARBARA FINBERG, EXECUTIVE VICE PRESIDENT, CARNEGIE CORPORATION, WASHINGTON, DC, ACCOMPANIED BY RUBY TAKANISHI, EXECUTIVE DIRECTOR OF CARNEGIE COUNCIL OF ADOLESCENT DEVELOPMENT, CARNEGIE CORPORATION

Ms. FINBERG. Thank you very much, Senator Inouye. I did not know until this moment that Ruby Takanishi was your second cousin. I knew that she had been a congressional fellow working with you at one point in her career. She is now, as you know, the executive director of the Carnegie Council on Adolescent Development, which is an operating arm of Carnegie Corporation. She has been in that role for almost 10 years and has made a significant difference in the kinds of recommendations and programs that we could recommend and develop for adolescents.

Let me just note that Carnegie Corporation is a national foundation. It focuses about 40 percent of its grantmaking on the education and healthy development of children and youth, especially those who are educationally and economically disadvantaged. May I also note that as a native Coloradan, I have had a long time interest in the challenges that face Indians, especially in education and employment. Hence, I am particularly happy to be here and commend the committee's interest in these areas.

I would also like to note, Senator Inouye, that you and another member of your committee, Senator Kassebaum, have been members of the Council on Adolescent Development. I would like to thank you publicly for all that you have done as members of the Council and for other activities that you have participated in on behalf of the foundation for children and youth.

Third, I would like to note that it has been a particular privilege to hear from American Indian youth here today. Too often, as Valora Washington pointed out and Valorie Johnson, we hear about things that are being done by others for Indians but not opportunities for them to participate themselves. Like the Kellogg Foundation, Carnegie Corporation has long followed the practice that we would like to make our grants as much as possible to those for whom the grants are intended, not to others to do for them. But we take too little advantage of the valuable resource that youth offer. And I think it is very important that we have an opportunity to hear from them about their needs.

The healthy growth and education of our children and youth has to be a priority for our democratic society, not just for humane reasons, but, as was pointed out earlier, to ensure that we do have a productive and well-governed society tomorrow.

I think in your statistics you didn't note that 26 percent of all children in the United States under the age of 6 now live in poverty. But what is even worse is that 45 percent of American Indian, Alaska Native, and Native Hawaiian children under the age of 6 also live in poverty. Poverty, unfortunately, means poor health, maybe no prenatal care when a mother is pregnant, it means poor nutrition, poor education, alienation from the mainstream society, and no expectations for the future or for opportunities for a better life.

We ask ourselves what can we as a foundation do about this, and I ask what you as top policymakers in this country can do about

it. Let me address these questions from the perspective of all poor because they really are applicable universally. Because of the greater need however of American Indian, Alaska Native, and Native Hawaiian children and youth than all others, we think that we have to give them special attention.

As a foundation, we believe that we can bring together the research on what poverty does to people and why. We can synthesize the vast array of knowledge about how to enhance opportunities for those who are educationally or economically disadvantaged, and how to change their future expectations and opportunities.

We think we also have an obligation to broadcast what we have learned from research and from programs that work so that others can use it. I think Gunnar Myrdal's landmark study of "Blacks in the United States: An American Dilemma" is an earlier example of an important study initiated by Carnegie Corporation that has had a long-lasting impact. In 1967, Carnegie Corporation gave the National Indian Youth Council funds for a study of the education of American Indians. I am afraid that got less attention than Myrdal, but it deserved as much.

As Government policymakers, you can encourage new, effectively demonstrated approaches by removing barriers to change and by providing financial assistance for programs. In part in answer to what Senator Conrad asked earlier, by offering funds necessary for positive change, you can avoid later demands for money for the products of child abuse, neglect, substance abuse, delinquency, violence, and school failure—behaviors that are damaging or even destructive of human potential.

We at the Corporation have been focusing our efforts primarily on children between birth and about 3 years of age and on young adolescents who are 10 to 15 years of age approximately, because these are the ages of the most rapid human growth and development and thus the ages when children are most vulnerable. They are the ages when children are most curious and, therefore, at greatest risk of arrested development, of getting into trouble that will harm them. If their physical, social, emotional, and intellectual health are not promoted, if children are not protected and supported, their future is in jeopardy. These are also the years when preventive interventions for those at risk can be most effective. But to assure continuous healthy development, not stopping at age three and starting again at age 10, we are now looking intensely at the years in-between, roughly ages 3 to 10.

In all of this, we do have some principles that guide us. I call them the six "Ps" for shorthand—parents, participation, planning, prevention, perceptions, and policy. Let me just offer a word of explanation about each of these.

Parents and families are the prime caretakers and the first teachers of their children. Parents' cultures, their languages, their concerns, and their ambitions for their children must be heard and they must be respected. Parents should be invited to participate as genuine partners in all activities concerning their children. But their failure or inability to participate shouldn't preclude their children's participation.

The second P, participation, means participation in the design and execution of programs by the beneficiaries, as we referred to

earlier. This should be provided for and expected. For programs for young children, parents should be heard and should have an opportunity to participate. For youth programs, both the youth and their parents should have an opportunity to participate.

Planning stands for the necessity of looking ahead and organizing for positive developments, not waiting to respond until there are negative actions.

Prevention means the prevention of damage and the promotion of healthy development, both primarily through education.

Perceptions are the perceptions of children and their parents that the children can have a good future and opportunities to live productive, rewarding lives. This is what you were referring to, Mr. Mills, yourself. The perceptions help to inhibit damaging behaviors and to motivate high performance.

Finally, the goal is the development of policies that incorporate the lessons learned and the promotion of the integration of successful programs into all of our communities.

Carnegie Corporation has supported a number of programs designed by American Indians to address the challenges that they face in education. We have made grants for many more programs, however, that focus on the health and education of poor and minority children and youth among whom are American Indian, who are participants in many of the programs. Let me just note that, as I understand the statistics, only about 20 percent of American Indians today live on reservations. The remainder are in urban areas and elsewhere. Also, about 90 percent of Indian children today are educated in public schools; only about 10 percent are educated in BIA schools.

The Native American Rights Fund, with Carnegie Corporation help, has counselled the Rosebud Sioux Tribe, your honorary tribe, Senator Inouye, in South Dakota as it has drawn up a tribal education code and taken responsibility for the governance, curricula, teacher training, and education of the Sioux children. Now the Fund is being asked to help other tribes and we have been asked to help them further. These activities follow in the path of the first Indian controlled school for which the Federal Government made a contract in the 1960's—this was the Rough Rock School on the Navajo Reservation—and subsequently the first high school contract to establish Ramah Navajo High School. The Corporation was pleased to be able to help both of these schools in their earliest years.

More recently, the Quality Education for Minorities Project has sought to increase significantly the quality of education of African Americans, Hispanics, American Indian, and Alaska Native children and to increase the numbers in colleges and graduate education. We need not only more children doing well in elementary and secondary schools, we need them to be able to go on to higher education and to graduate education.

In other words, there are many good programs underway, as you have heard from both Valora and Valorie, and there are sound principles to guide us in bringing about positive comprehensive institutional change. We can make a difference—and we must—for the future of our children and the future of our country. Thank you very much, Senator.

[Prepared statement of Ms. Finberg appears in appendix.]
[Applause.]

Senator INOUYE. Thank you very much. Ms. Takanishi, would you like to say something?

STATEMENT OF RUBY TAKANISHI, EXECUTIVE DIRECTOR OF CARNEGIE COUNCIL OF ADOLESCENT DEVELOPMENT, CARNEGIE CORPORATION

Ms. TAKANISHI. Thank you very much, Senator Inouye. I have no prepared remarks. I worked with Barbara Finberg to prepare her remarks. I know that we are behind time here, but I would just like to make a few comments by way of summary.

The first comment is that the participation of youth in the first panel, as Barbara and other members of this panel have noted, is absolutely critical. We have in the past and continuing to now vastly overlooked the contributions of young people in their own development. However, I must say that the participation and empowerment of youth must be balanced by the role and responsibility of adults in the society. As I heard the first panel of young people speak, I noted that they talked about role models, caring adults, mothers, fathers, members of families as being absolutely critical to their positive development. I feel that it is important to stress the role of adults in our society for positive outcomes among young people, because I do believe that adults in the wider American society have pretty much abdicated their role and responsibility in the upbringing of American youth. I would say that is a major challenge that we face.

The second point that I would like to make is that in the work of the Carnegie Council on Adolescent Development we have assumed that there are universal fundamental, basic requirements for healthy development for all youth regardless of gender, ethnicity, and racial background. I heard in the young people the articulated expression of these needs—the search for meaning and spirituality, the need to belong and a sense of identity, respect, love, and a sense of competence. I believe that if our society is able to meet these universal needs of all young people, we do not have to talk about the prevention of adolescent pregnancy, substance abuse, depression, suicide, and violence.

I also believe, thirdly, that there are very key institutions in our society who must work together to meet these needs. This has been a major thrust of the work of the Council, to include families, schools, health organizations, community-based organizations including religious and cultural institutions, and, as Mr. Mills so well expressed, the role of recreation and leisure organizations. I have been really struck by a study that was done by the Kerner Commission released in 1968 about the violence that was occurring in American urban areas. One of the major findings there was the lack of recreational facilities in many of our urban neighborhoods as being one of the prime contributors to violence reported by community people themselves. It has been over 25 years now and we have an even worse problem in that area. And so I was glad that Mr. Mills stressed that.

My final point is that I think that we need to move away from talking about preventing problems and toward trying to articulate

a consensus about what we all consider to be positive and desirable outcomes for all of our youth, including American Indian youth. In a paper that I and other colleagues have written, we have identified what we think those indicators are. Young people who are well educated and prepared for the work place, we know that there is an enormous differential in lifetime income between those who complete college or post-secondary education. I would also make the point that it is not only the prevention of high school drop-out, but I would say it is absolutely essential for a decent standard of living to graduate from college or engage in some post-secondary training. Second, young people in our society be prepared, with our help, for health enhancing and healthy lifestyles. Third, that if they so chose, they are prepared for the responsibilities of parenthood. And finally, that in order to sustain what is the leading democratic country in the world, we need to put a heavier emphasis on preparation for citizenship, voting, and community service.

Thank you very much.

Senator INOUYE. I am proud of you, cousin.

Our last witness today is the executive director of the National Indian Justice Center, Joseph Myers.

STATEMENT OF JOSEPH A. MYERS, EXECUTIVE DIRECTOR, NATIONAL INDIAN JUSTICE CENTER, PETALUMA, CA

Mr. MYERS. Thank you, Senator. I am going to make a quick contract with the young people sitting behind me. I am only going to take 5 minutes and then we'll be able to break for lunch.

Thank you very much for the opportunity to speak to you here at this hearing. It is very inspiring to me as someone who works in the area of Indian affairs to see the energy and the vitality of the young people who are here today, not only those who spoke, but those who are sitting in the audience. You can feel their concern and their need to be successful in this world. It is very important for them to be here.

I want to say just a couple of things. I submitted a lengthy written statement that details the areas that I am concerned about. But I want to focus on two things. Although young people have vitality and energy to I think deal with just about anything directly, there are some things that are just outside their reach. Those are some systemic deficiencies that this committee and tribal governments can rehabilitate, make better. Perhaps by knowing some of these deficiencies, these young people can prod you in that direction.

One thing that is important here is the Indian Child Protection and Family Violence Prevention Act that was passed in 1990. It was a strong legislative promise to American Indian families but, unfortunately, never got off the ground with regard to the funding that was authorized under the act. Hopefully, this committee will be able to mobilize some efforts to see that this act means something to the people in Indian country.

As well, the Indian Tribal Justice Act which was passed in 1993 is stalled. A lot of blood, sweat, and tears went into making that act a reality. Hopefully, we can get it implemented soon.

There are two things in terms of juvenile justice needs that I would like to point out, which has already been pointed out by the

young people on the last panel. First of all, the population in Indian country and in urban America as far as Indians are concerned is very young. The average is 50 percent under the age of 25. In Indian country, in terms of juvenile justice, we lack facilities; if the intent is to deal with confinement as a way of solving problems in juvenile justice. And I don't think that necessarily is the way to deal with the problems that juveniles face in Indian country and the urban areas.

We are involved presently in a project with the Office of Juvenile Justice and Delinquency Prevention called "Alternatives to Incarceration for Juveniles in Indian Country". We have four projects going on at this time on the Navajo Reservation, at the Jamez Pueblo, at the Red Lake Reservation in Minnesota, and at Gila River. The intent is to develop programs that are alternatives to incarceration by using traditional peacemaking, by using elders, getting elders and young people together to engage in cultural enhancement, to deal with mentor programs, to deal with ways of solving problems for our young people that don't need incarceration.

Incarceration at the reservation level is very bad anyway. There are no facilities and the facilities that are there shouldn't even be used for adult offenders. I don't like to put our young people into a category of offenders. I think that the conditions that lead one to juvenile delinquency are many and sometimes beyond the control of the young person.

I think the Indian boarding schools ought to be done away with and abandoned. In recent times, the Indian boarding schools have become the dumping ground for troubled children. When you have troubled children being sent by court order to an off reservation boarding school to be mixed with kids who are there because their parents think they could get a good education there, it is a very problematic situation. We should pay more attention to some of the ongoing programs that I think are successful. I just mentioned the Alternatives to Incarceration program which has been in existence now for 2 years and it has another year to go. Hopefully, some of the folks in the private sector foundations world will take a look at these programs.

The Office for Victims of Crime does a marvelous job with a small amount of money for dealing with crime victims programs in Indian country. In 1989, the director for the Office of Victims of Crime launched a program in Indian country with discretionary funds and more than 60 programs have emerged. An annual conference where crime victim service providers get together has been quite a spectacular and inspiring event for the service providers in Indian country. The last one was held in Albuquerque last April.

I would also like to point to the Drug Elimination and Youth Sports Program that the Office of Indian Programs in HUD administers. It seems to me that is a worthwhile program and could use more in the way of funding.

I would also like to comment, and I don't do this very often, the Bureau of Indian Affairs law enforcement division. I think that they do a tremendous job in developing law enforcement programs in Indian country. I would like to see an effort toward community policing. I think a long time ago, probably about 25 or 30 years ago,

police officers went off in these patrol cars and they quit talking to people. I think that police officers need to be accountable to community people and especially to the young people. Young people shouldn't be targets for law enforcement. The police should have a responsibility to help young people develop.

I would also like to make a comment on the urban Indians. There is about 63 percent now of the Native American population living in urban centers. I think that one of the things the committee could do or entertain is to acknowledge the fact that the trust responsibility extends to Indian people who are eligible or who are enrolled members of Indian tribes who live in the urban areas. Back in the late 1950's and early 1960's, under the BIA relocation program, Indians were dumped in urban areas and the trust responsibility basically extinguished. That has proven very difficult culturally economically, and personally for many Indian families. I think a recognition that the trust responsibility does follow Indians wherever they go is a very important statement.

One other thing just in closing. I would like to say something about teenage pregnancy. I think that it is very important to do what we can to encourage young women not to become mothers at such an early age. But on the other hand, I was a product of a teenage pregnancy. My mother had me when she was 15 years old. I never had a father that I knew. It causes you to be a bit grouchy at times in your outlook on life, but it makes you very strong. I think the survival that helped me along was the culture of my extended family, my grandmother, my grandfather. My grandfather, he, too, was a runner like Billy, but he ran back many years ago in 1935 he ran a marathon. They took him across from San Francisco to Sausalito on a ferry; about 1,000 Indians participated in runing from Sausalito to Grants Pass, Oregon, which is about 350 miles. He was 55 years old at the time and came in third. I am 55 years old now and I couldn't run up here from my hotel room this morning. [Laughter.]

He was a real inspiration to me. He talked about hard work, and I followed his advice over the years. I am proud to be a human being that some reckless politicians may call a bastard. I think that those of us who are are strong people and we don't deserve that kind of criticism that is engendered kind of lightly in the political arena for campaign purposes. It is done anyway, but I would just like to point out that we're not the bad guys.

One other thing that I would like to say just before closing is that I want to say thank you to Senator Inouye from young people who are not here and elders who are not here. I get around Indian country quite a bit and people ask me to say "Hello" to you. You are very important to them. You are a priceless advocate for Indian sovereignty and the integrity of Indian people, and we thank you very much for that, Senator.

Thank you very much.

[Prepared statement of Mr. Myers appears in appendix.]

[Applause.]

Senator INOUYE. I hope that is not my obituary. [Laughter.]

We are most privileged to have with us a man who has I believe the greatest responsibility in the U.S. Senate. At a time when financial problems are foremost in our minds, the man sitting next

to me is the chairman of the Budget Committee. This gentleman is from New Mexico, the Honorable Pete Domenici.

[Applause.]

STATEMENT OF HON. PETE V. DOMENICI, U.S. SENATOR FROM NEW MEXICO

Senator DOMENICI. Senator Inouye, friends, and the New Mexicans who are here, my very special friends. I didn't have a lot of time this morning and I dropped by because I think the purpose and subject matter of this hearing is of vital importance. I hope we can do better than we've done in the past. I hope the Indian people and especially the young people fare better in the years to come with reference to the problems we're discussing here.

But my principal reason was to share with the Indian people here and with you, Senator Inouye, and with this committee the fact that as soon as practicable we need from the committee recommendations with reference to where the major programs for the Indian people of our country should be in this budgeting process. I have made my voice pretty well heard by the appropriators who end up being very specific and to the committees that I can get my voice to that there are some responsibilities that are far, far too important and too sacred to be put on the budget-cutting table. I speak of things like Indian health. We don't need to put that kind of program, which is a commitment, especially since everything else in health care is going up dramatically, I don't want to waste your time with that but it is true, why would we expect to deliver health care to the Indian people for less in an environment that costs more. So programs like that we have to address from the standpoint of making sure we live up to our very serious commitments.

It is obvious that we're not going to have as much money to spend next year as we had this year, and probably the year after that less again. So I want to hear from this committee and from Indian leaders what they think to be the most vital and important areas for us to continue funding and perhaps even increase funding. Maybe this is one. Maybe we are already so far behind in the areas you have just addressed and others that this is one that you all want to recommend increases in instead of decreases, maybe even some new money.

We have a big job ahead. There are many, many obligations of the Federal Government. But when you boil it all down, you have got to start with those that are truly Federal. Everything that is not truly Federal we should be looking at a little differently. So national defense is Federal and nobody else can supply that, nobody else pays for that. And obviously our real commitments to the Indian people are national. If we don't do them, nobody does them. And they are commitments of long-standing; many encapsulated in treaties and many inferred in treaties. And so it is important that we start to think that way as we look at the prioritization for the purposes of moving on with the budget.

To the young people who are here, those from my State in particular, I am really proud of some of the new educational approaches in our State that are for our Indian people. There are some marvelous new teaching technologies being applied at our

major post-high school institutions in New Mexico and across Indian country. We are very proud to be part of that. Some inroads are being made where our young Indian people are being given an opportunity in science and math to get out there and achieve and then join the ranks of college kids trying to get involved and succeed in those areas. I am proud of that occurring across our country. And to those who are achieving in our schools under some very serious difficulties, I offer my sincere congratulations. A number of our Indian young people are achieving mightily in schools and in achievement type activities in our schools. I congratulate you all.

Senator thank you for letting me spend a couple of minutes with you and with the Indian people here.

[Applause.]

Senator INOUYE. Well, you have heard the Senator. He is going to provide the money now. [Laughter.]

Before we close this hearing, I would like to take a few moments to recognize two people because they are both Indian people who have contributed greatly to the work of this committee. The first person I want to recognize is a young woman from the Cochiti Pueblo of New Mexico. Her name is Elva Arquero. She is sitting to my left, in a white blouse. Please stand, Elva.

[Applause.]

Senator INOUYE. Elva has worked on the committee longer than any other member of the staff. For the past 8 years she has served as the chief clerk of the committee. She has kept the committee running smoothly and performed a myriad of tasks that have made this committee one of the most productive in the U.S. Senate.

Elva Arquero will be leaving the committee at the end of this month to return to her home on the Cochiti Pueblo. I have met her parents and they are fine people and I am certain they are very proud of their outstanding daughter. Elva's father was at one time a governor of the Pueblo. And like many of you young people here today, she learned at an early age that she had a very important contribution to make to her community. I believe that she has done more than that. She worked for many years for the Native American Rights Fund in Boulder, CO, and for many more years for this committee. She has contributed a great deal to all of Indian country and we will miss her. But I know that she will continue to make a difference for Indian people in her home State of New Mexico. So I would urge all of you, if you are ever in Santa Fe, to go to the Cochiti Pueblo and look up Elva. Elva Arquero.

[Applause.]

Senator INOUYE. The second person I would like to acknowledge today is another young woman who is now a mother of two very small children. She is a member of the Confederated Bands and Tribes of the Colville Reservation in Washington State. Her name is Yvette Joseph-Fox. Yvette.

[Applause.]

Senator INOUYE. Yvette has a masters degree in social work and she has worked on this committee for the past 8 years. She has been the committee's chief person in charge of health care reform. She will be leaving us to carry on her work in the field of health care as the new executive director of the National Indian Health Board.

Yvette comes from a long line of Indian leaders. Her grandmother, Lucy Corvington, was one of the most widely recognized Indian women leaders of her time. Yvette followed in her grandmother's footsteps as well as of her well known ancestor, Chief Joseph. Over the years, Yvette has been an active supporter and advocate of the efforts of the organization we honor today, UNITY. In her new capacity, I am certain that many of you will have the opportunity to work with Yvette as she travels throughout Indian country to coordinate the efforts of tribes and area health boards to assure that Indian people have a voice in matters of health care.

These two women are among the finest people I have ever met, and you would do well to observe how they have demonstrated their commitment to Indian country. So on behalf of all the members of this committee, I want to take this opportunity to thank them publicly for their many years of dedicated service to Indian people and Indian country.

And with that, I would like to thank all of you young people and our senior citizens here, representatives of the executive branch of Government who have come to listen to the important testimony of young members and future leaders of Indian nations. So on behalf of the committee, I thank one and all of you for your testimony and I can assure you that we will study them closely. All of your prepared statements will be made part of the record and I will insist that members read that. Thank you very much.

[Additional statements submitted for the record appears in appendix.]

Senator INOUYE. On March 7, 1995 this committee will receive testimony from the various agencies of the U.S. Government with regard to the programs that they administer, programs which are intended to address many of the challenges that have been identified here today.

So with that, the hearing is adjourned.

[Whereupon, at 1:35 p.m., the committee was adjourned, to reconvene at the call of the Chair.]

APPENDIX

Additional Material Submitted for the Record

Prepared Statement of Hon. Ben Nighthorse Campbell, U.S. Senator from Colorado

Thank you, Mr. Chairman, for the opportunity to address this committee. As you know, Mr. Chairman, we are experiencing an unprecedented wave of crime committed by young people in our country. In fact, according to the Bureau of Justice statistics, 50 to 60 percent of all crime in the United States is committed by people 10 to 20 years of age.

Mr. Chairman, I believe today's hearing could not have come at a better time. As this Congress continues deliberations on elements of the "Contract with America," that will have extraordinary impacts on all American people, including Native people, we should listen to those who must live with the decisions we make today—our youth.

As members of this distinguished committee we are charged with representing the voice of Indian people. While we often listen to testimony presented by distinguished tribal leaders and federal officials, the leaders of today, we seldom recognize the voices of our leaders of tomorrow—our Indian young people.

I believe that, the Native population is one of the youngest population groups in our country. Statistics indicate that nearly 50% of the Native population is under the age of 25. For this reason I think it is imperative that we listen closely to the testimony presented today, to both the positive initiatives that are working and to the problems that must be overcome.

For example, in our state of Colorado, gang formation and gang activity has become so menacing that society all but surrenders certain parks and neighborhoods to gun-toting teens.

Colorado is not alone. Experts say most urban and many rural areas including Indian reservations, will see a rise in youth violence, stemming from poverty, lack of educational and recreational opportunities, the growing number of single-parent families, alcoholism, substance abuse and a proliferation of firearms.

Add to that a profound demographic change: The children of many baby boomers next year will enter the 14 to 17 year-old age group. Murders by teens in that group rose 124 percent from 1986 to 1991, according to the Department of Justice.

It is estimated there are currently 7,000 gang members in Denver, up from about 700 three years ago.

Last year, I took to the streets and public parks in gang-infested areas of Denver to meet with and listen to at-risk youth as well as several gang members to fig out why they got involved in gangs and how hard it is to leave.

They told me that kids join gangs because are looking for some kind of identity, companionship, a place to go and hang out, or an affiliation to a "family," something they are not getting elsewhere.

In addition, I hosted a weekend retreat for gang leaders and longtime gang members in Estes Park, Colorado. Approximately 28 young men and women from Denver and Los Angeles were in attendance. This weekend retreat resulted in a better understanding of the realities involving gangs and gang violence.

These young men and women realize the solution to gangs and violence can only come through opportunity and self-help. But getting through to these kids is a problem. After listening to them, I shared with them my experiences as a kid who frequently found himself in trouble with the law and also as a young man employed as a counselor to work with American Indian inmates confined at both San Quentin and Folsom prisons.

Their response was "how do we move from our current situation to become productive members of society?" They can see both points, but haven't figured out a strategy for bridging that gap.

I grew up in an environment where poverty and alcoholism were prevalent; I know what it is like to feel that despair. I hear some of my colleagues talk about this pork program and that swimming pool or gymnasium. I tell you here and now: It is cheaper to build gyms than prisons.

I am a product of a publicly funded gymnasium, and if it had not had that outlet, I think I would have been in a different kind of institution than this one.

Last week I hosted my second "Urban Leadership Reception" here on the Hill. Twenty-five young men and women from Denver, Detroit, Atlanta, Camden, Chicago, Los Angeles, Omaha, Boston and New York met with elected officials to discuss solutions to the ongoing violence.

By way of follow up, the following measures are being planned: (1) Support groups are being established as a personal means of embracing disadvantaged young people and helping them enter the mainstream of society. (2) A mentoring program is being formed to connect "at risk" youth with business men and women. (3) A "loan institution" is being considered to make it possible for these young men and women to obtain low-interest loans and direct their energies toward promising business enterprises. (4) A "mortgage company" is also being considered, which will assist disadvantaged young people in owning their own homes.

There is no substitute for a job. Work is a powerful ally against violence. I feel that putting offenders in jail is a priority, but equally important is the ability to take a broader approach, focusing on kids and families, court diversion programs, urban parks and recreational and employment opportunities.

In closing, Mr. Chairman, I know there are no easy answers, but I think that if we take the time to listen, we very well may begin to understand the problem. I am committed to finding solutions to gangs and violence. I look forward to working with this committee on this problem.

Prepared Statement of Hon. Harry Reid, U.S. Senator from Nevada

Mr. Chairman, I am pleased that we have this opportunity to hear the input of this select group of Native Americans from around the country. I'm sure their testimony will help us better understand the challenges that face Indian youth, and I look forward to addressing these issues during this session of Congress.

I would like to specially thank Shauna Smith for agreeing to testify today. Ms. Smith is from my state of Nevada where she is a junior at Pyramid Lake High School. An accomplished student, Shauna is serving as student body president. She also stays involved with traditional Pyramid Indian culture by singing at the drum and dancing as a fancy shawl dancer.

I am pleased that Shauna could join us, and I welcome her and the other panelists.

Prepared Statement of Letha Mae Lamb, founding member, O'odham/Pee-Posh Youth Council

My name is Letha Mae Lamb. I am twenty-one year old Akimel O'odham (Pima) from the Gila River Indian Community. I am the reigning Miss National Congress of American Indians (NCAI). I thank you for inviting me and the other representatives of our organization to speak to this committee. The organization I represent today is the Akimel O'odham/Pee-Posh Youth Council of the Gila River Indian Community. The mission of the youth council is to bring together youth of all ages and experiences to create a positive environment in which youth achieve their full potential.

Unfortunately, where I live, youth my age and younger grow up in a world so filled with alcoholism, violent death, and personal despair, that self-destruction is the end-all experience. The Washington Post reported in March 3, 1992 that one (1) out of five (5) girls and one (1) out of eight (8) boys have attempted suicide.

Native Americans have the highest birth rate. More than one (1) out of three (3) Native Americans is under the age of twenty (20). Native American youth, ages 15-

24 years, die with three times the frequency from unintentional injuries compared with all other races. But, I don't want to continue with more of these disturbing findings. Rather, I would prefer to share with you a positive upbeat message of what the youth can do for themselves, given the love, support, and backing of the tribal leadership, the community and parents.

The First Gila River Youth Conference was held in 1987 in August in Sacaton. Over 300 youth from each of the community's seven (7) political districts attended. On January 8, 1988, Gila River Youth Advocates was formed, a forerunner to the present day youth council. On January 16, 1988, former Governor, Thomas R. White expressed his support of the youth movement in his Inaugural Address to the Gila River Indian Community. On June 16, 1988 a youth rally was held to promote the establishment of the youth council. During the rally the youth selected the name "Akimel O'odham/Pee-Posh Youth Council" to be the official name of our organization. The Youth Council is a eighteen (18) member body, two from each district and four At-Large Members. There are seven (7) districts on Gila River. The youth council, is a community organization tribally incorporated in 1987. In its seven (7) year history the youth council has sponsored six (6) youth leadership conferences, where the young people voiced their concerns, and made recommendations to their districts and to the tribal council. The conferences served as a rallying point, and as a mobilizer, providing a catalyst to positive thinking among the youth. We began to get involved in community affairs and interacted together for fun and fellowship.

But, we couldn't have ever dreamed of being who we are now without tribal support. Our organization continues today with the younger brothers and sisters of the original group.

I ask for your help today. I urge you to listen to the information shared with the committee and put yourself in the shoes of Gila River youth and all the youth across Native America.

Over and over you will hear the words alcohol abuse, sexual and physical abuse sadness, hopelessness, worthlessness, depression, stress, and violence and drugs.

The specific kinds of help we are seek are:

No. 1. Prevention and intervention programs which provide community based workers to go into the homes, schools and churches to assist the children and young adults who have not yet reached that threshold of despair and helplessness that spills over to the edge. Many attempts and completed suicides beg the questions of "what if," "if only."

No. 2. Informational services, to alert the young people of the danger of alcohol drugs and other mind-altering substances.

No. 3. Educational services to each the youth of alternate lifestyles emphasizing nutrition, healthy living, spirituality, and healing arts to relieve the mind and soul of stress.

No. 4. Treatment services to bring the afflicted youth back from the ravages of unhealthy living.

No. 5. Continual oversight hearings by the Congress to report on the successes and failures of tried programs.

Most of all, Mr. Chairman, We, the youth of Native America need an understanding caring and supportive public, from all walks of life, to stand for us, stand with us, in our quest for a better future.

Again, I thank you Mr. Chairman for allowing me to speak to you. I am a better person for having been here.

PREPARED STATEMENT OF SLEEPY EYE LAFROMBOISE, VICE PRESIDENT, NATIONAL INDIAN EDUCATION ASSOCIATION BOARD OF DIRECTORS AND OF THE UNITED NATIONAL INDIAN TRIBAL YOUTH NATIONAL COUNCIL

Hello, my name is Sleepy Eye LaFromboise, I am of the Sisseton-Wapheton Dakota Nation and the Tonawanda Seneca Nation. I feel honored and very fortunate to address this committee on the concerns that American Indian youth face in today's society. I am fortunate because my grandparents, and ancestors centuries ago based their decisions on the future generations. Through all the atrocities, brutalities, and human right violations that have occurred, we have managed to maintain our own way of life, Although, because of the past we are still threatened with a number of issues within our communities.

I am grateful that we still have great-grandparents, grandparents, and parents that are continuously fighting for our rights and improvements in our communities. As a result of their efforts, we, the future leaders of our nations, have opportunities that our elders never had.

One of the most important opportunities that exists is the ability to gain an education. Today, we are no longer stolen from our parents, forced to abandon our sense of identity, nor are we punished for speaking our language. For many years this was government policy and it was believed that we must forget our ways and adapt to "white man ways." Fortunately, that did not happen and we are now seeking equity and equal education opportunity, local autonomy, and curriculum development, so our language and culture can be implemented into the public and private educational systems.

There are 119 treaties guaranteeing education in perpetuity for American Indians. Laws such as Public Law 100-297 affirms that education is a right and part of the trust responsibility for federally recognized American Indians. With these laws in place it is hard for me to believe that Indian education has only improved within the last 30 years.

The improvements that are taking place have positive effects on Indian youth, but it is not enough. As more and more Indian students are realizing the importance of gaining a higher education the more demand there is for a quality education that meets the needs of our people. Since many students come from low income families it is very difficult to go to college. The grants or scholarships are not adequate as the cost of college keeps rising. In 1993, there were only 31,964 federally recognized Indian/Alaska Native students receiving grants for the BIA, IHS, and the Department of Education to attend post secondary institutions. Yet, according to the NACIE 19th Annual Report to Congress there were 114,000 "Native Americans" in college in 1992. Because of the low income level of American Indian families it is hard to believe that there are more than 40,000 students in college. This shows that there are thousands of students that cannot afford to go to college.

In 1978 my mother, Susan LaFromboise, testified before this same committee, addressing the same issues that today I am addressing. That was 17 years ago. There have been hundreds of Indian education advocates that have testified on these issues. I must ask this question, "Seventeen years from today will my son be here addressing the same issues that I am bringing before you today and as my mother brought before you in 1978?"

In conclusion, American Indian youth with in the realm of Indian education should be the main concern. We are the ones effected by policies and the decisions that you make on our behalf. It would seem logical that in order to effectively benefit the youth, you would ask us what we believe our needs to be. I thank this committee for inviting American Indian youth to testify on the challenges that we face. I stand here, today to ask that you continue to give a voice to American Indian youth. For we are the hopes, prayers, and dreams of our people. Through an effective education many of the social and economic problems that we face could be eliminated.

Ah Ho.

PREPARED STATEMENT OF MICHAEL KILLER, PRESIDENT, CHEROKEE NATION TRIBAL YOUTH COUNCIL; INDIAN STUDENT OF THE YEAR IN OKLAHOMA, TAHLEQUAH, OK

The Cherokee Nation Tribal Youth Council is an elected group of 15 youth ranging between 16–21 years of age. We represent 39,550 youth in the Cherokee Nation. The Tribal Youth Council is elected from the nine districts within the Cherokee Nation jurisdiction. We serve two year terms as elected by our constituents. Members must be of Cherokee descent, enrolled in high school, a college or university, or a vocational training program. We must also maintain a grade point average that is acceptable to the institution we are attending.

Members of the Cherokee Nation Youth Council serve as role models for the youth of Cherokee Nation and other tribal youth council's. We work closely with the Chickasaw Nation and the Seminole Nation tribal youth councils in planning activities that will be beneficial to Native Americans. We receive requests to speak at public community meetings and school assemblies, and we help with local, state, regional or national meetings. The Tribal Youth Council participates in such community service projects as: presenting awards to Native American Youth for their outstanding achievement in oratory competition, making monetary donations to the Johnson O'Mally Poster Contest, and the Cherokee Nation Head Start Scholarship Program conducting "Coats for Kids" drive, and many more activities. As president of the Cherokee Nation Tribal Youth Council, I thank you for this opportunity to speak for the Cherokee Nation Tribal Youth Council.

Priorities:

The priorities of problems faced by today's youth as listed below. They are based oil personal experience with friends and other youth. The priority problems at times are interchangeable and closely related, ail are very real and need to be addressed:

Problem—Priority One:

Drugs/Alcohol Abuse

Suggestion:

Preventive measures could include increased drug/alcohol awareness training for children at a very early age and continued funding rehabilitative centers.

Recommended Action:

Amend the Omnibus Budget Reconciliation Act of 1990 and the Social Security Act to include tribal participation in direct administration in the At-Risk Child Care program.

Problem—Priority Two:

HIV/AIDS

Suggestion:

Increased education so that youth can become better aware of Aids. Mandate education programs be taught in school districts.

Problem—Priority Three:

Gangs

Suggestion:

Strength family units to increase self-confidence and provide educational activities which are healthy, fun, and interesting.

Problem—Priority Four:

Racism

Solution:

Review student text books to ensure racism is not facilitated in the classroom.

Problem—Priority Five:

Teen Pregnancy

Solution:

Teen Pregnancy Prevention Education need to be increased.

Problem—Priority Six:

High School Drop Out

Solution:

Provide educational programs that are interesting, challenging but exciting. Provide small group and or individualized instruction for potential dropouts.

Problem—Priority Seven:

Shortage of Youth Leadership Role Models

Solution:

Increase Youth Leadership Educational Opportunities. Provide role models for students in all areas of education.

PREPARED STATEMENT OF WALTER AHHAITTY, FORMER PRESIDENT, STUDENT SENATE, HASKELL INDIAN NATIONS UNIVERSITY, LAWRENCE, KS; UNITED NATIONAL INDIAN TRIBAL YOUTH EARTH AMBASSADOR, LOS ANGELES, CA

My Name is Walter Ahhaitty. I am from Hacienda Heights California, which is located in the Los Angeles metropolitan area. I have grown up in Hacienda Heights and it is my home.

I am Kiowa, Comanche, and Cherokee. From my Kiowa people, I am descendant of Red Tipi, from the Comanche, of Yellowfish, and from the Cherokee, of John Rogers. My family and my people are very proud of the legacy that these leaders had left for us, the people of this generation. We look up to these great men, and they are held up by our parents as an example for us to emulate. These men are the embodiment of strength, courage, bravery, integrity, and morality. They were praying men and were close to God. These great men loved the land God had given them and had fought to protect the land, families and way of life. The descendants also fought to protect this land, families, way of life during W.W.I, W.W.II, Korea, Vietnam, Desert Storm and have gone where ever their country has sent them.

After I was invited to testify before all of you, I gave considerable thought as to what to say. A number of individuals helped in testimony preparation. Diligently,

meetings were held, statistics, facts, anecdotes gathered and all of it collated into very dry and clinical form. Then, purely by chance, I was watching a cable rerun of the "Saturday Night Live" series with my mother and eldest brother when a particularly offensive segment came on. This segment showed wealthy white males playing on a TV game show that seemed to be a cross between "Jeopardy" and the "The Price is Right." The prizes were supposed to be "Indian artifacts" that were obviously robbed from graves and other sacred sites. In the final round, one of the players who had some "Indian blood" in him, wanted to stop for a moment prior to the start of the round to pray. His prayer, which was a blatantly racist stereotype of Indian speech, consisted of a UHUHUHUHOOOHHHHH sound.

My mother and brother left before the conclusion of the segment. I wanted to see how it was going to end. I wanted to see when the normally entertaining "Saturday Night Live" humor was going to enter this racist and demeaning portrayal of my people. Needless to say, the segment ended as it started, painful and offensive.

Later over dinner with my mother, and brother, the subject of this testimony came up. We talked at length as to why urban Indian youth would end up involved in gangs. The "Saturday Night Live" episode that aired earlier in the evening came to mind. As I shared how demeaning and racist the ending of the segment was, I decided to change direction of my testimony.

I first became aware of the gangs when I was in kindergarten. At that time, my family lived in Garden Grove, California. There was only one gang there my classmates and I were aware of and it seemed they were perpetually at war with the surfers.

It is hard, being an American Indian and growing up in an urban area. I was the only Indian at my elementary school. My older brothers and sister were the only other Indians I knew in school. The media, whenever an Indian was portrayed, it was always in a negative context. Cartoons are probably the worst, followed closely by the late afternoon Sitcoms and old movies. In these old movies, whenever the cowboys shot the Indians, the Indians always died. The movies always had happy endings where the west was being won, and the savages were being driven off and the cowboy got to kiss the girl. As a child that really affected me. I was already feeling isolated and alone at school, a school whose student population was primarily white. With the exception of my father, I didn't really have role models. The negative media imagery drove me to do and say some funny things. In the first grade, I really liked cowboy movies, all the kids did, and I wanted to win for a change. One time, I was pretending to be a "cowboy" and my mother asked me if I was a cowboy and I answered yes. My mother pointed out to me that I couldn't be a cowboy, that I was an Indian. I was proud of being Indian so I thought a moment. I was tired of always being on the losing side. I waited and thought for a couple of days, because I wanted somehow to be both. I then answered my mother and said that I was a "Cow Indian."

When I was in the Fourth grade my family moved to Hacienda Heights and life for me completely changed. We lived in a small middle class enclave that on the south side was Upper Middle class to wealthy, depending on how high up in the hills they lived. On the other side and all around us were the working poor. The line of demarcation was the Pomona Freeway.

At this age, economics, determined the direction many young lives would take. The majority of the kids that went to my elementary school were Chicanos. The little kids emulated the older bothers and sisters. They wore, some for the very practical reason of cost, the same style of clothing that the older brothers and sisters were wearing. They had similar speech and mannerisms as their older siblings. Violence was ever present. I was exposed at that time, subliminally to the gang environment. My father, at that time, was permanently disabled and in and out of hospitals. My mother was the sole support for our household of six. There were times that no body was home. There were times that the checks and balances weren't. I was ripe for the gang environment.

My father worked hard with my siblings and I. He gave the very best that he had. He gave us the essence of who our people are. He exhorted to strive to succeed, no matter what it took. Hard economic times hit my family in the late seventies and early eighties. My Father figured we could kill two birds with one stone. If he developed an educational program to share Kiowa culture, history and traditions we could market the program and we would learn through performance repetition. I have done more performances than I can recall, at schools, meetings, and conferences all over southern California, Canada, Kuwait, and New Zealand.

My father gave me a strong, indelible sense of identity, one that I still carry today. Fighting words to me was when someone would ask if "I was a Mexican," or "your not an Indian, you don't look like one." My friends and schoolmates learned that I was an Indian. They became aware of who the Kiowas, Comanches, and

Cherokees are today. Though in many respects I have conformed, and have many friends in the neighborhood, I was never jumped on. Nobody messed with me, with the exception of the Deputies Sheriffs of Los Angeles County based at Industry Station. They, regardless of color, never saw an Indian. The deputies saw another potential Hispanic gang member. While driving at night, I have been pulled over and had to kiss the concrete or sit on the curb with my hands on my head because of a haircut or skin color. My car would be searched after I was searched then I would be told to watch my step and then I would be released. Once, my mother took this old Ford EXP to work. She often ate different kinds of fruit and had left her pairing knife in the car and under the seat. I had jumped into the car later that evening for a night out. On my way home, I was pulled over, made to sit on the curb while mom's car was being searched. The officer searching the car found the pairing knife and determined that I had placed the knife there as a potential weapon. I spent the night at the Sheriff's station was then classified as a "gang affiliate."

I never would have made it through my youth into young manhood had it not been for my father and mother. My mother and father were love. No divorce, no affairs, just love. Mom stood behind dad, and he stood behind mom. My dad has given me more than I can put into words and he alone made sure that I was proud to be Indian and that I new where I came from. He even made sure that I could speak to anyone about our Indian people. My father made it possible for me to address this committee today. He is at rest now, but his legacy stands before you today.

I shared my own story so you could understand how I made it without becoming a gang member despite the overwhelming odds and circumstances. Not everyone is as fortunate as I. Few have been as fortunate as I have been, to have had both a mother and father in home that was full of love regardless of how hard it was to survive. These are some of the realities Indian young people who live in urban areas face today. The negative imagery is worse today than it was when I was child and a teenager. The motion picture industry has made a number of movies, like "Colors" and "New Jack City" that glorifies the gang lifestyle. You can't listen to any popular radio station without hearing "gangsta rap." There is more pressure than ever on a young person, regardless of his color to take up for his neighborhood, be it real or imagined.

I was taught not present a problem without providing a solution. My father was the key to my survival. What is needed is some positive cultural reinforcement. American Indian children need to feel that they are winners not losers. A program for children in the elementary, Jr. high school and high school to augment what the parents are teaching at home with the additional emphasis on the fact that the student is not alone in the school system. To provide positive role models and positive imagery insure that a certain degree of cultural integrity is maintained to offset the influence of video and radio. This will help to keep kids not involved in gang activity out of gangs. It will help provide and outlet for students already involved for the frustration and angst they are experiencing and perhaps turnaround the situation before they are involved too deeply. There is already in existence a program similar in design to what I am proposing that my family is involved in. This program is run by the Long Beach Unified Schools district and is called "Educational Opportunities for Native Americans." This program provides tutorial assistance and cultural enrichment to American Indian Students in that school district. EONA is not specifically targeting at risk urban Indian youth, but the effect is similar. Tuesday nights from 7:00 PM till 9:00 PM, Cultural of the Southern Plains Indian people is shared with parents and students from people from all over the district. The making of Indian dance regalia cultural etiquette and protocol is taught and shared. Dance and song is also taught from the elements to the finer points. The student's focus shifts from the environment around them to what is inside them. The go home and ask mom and dad questions and the pride mom and dad instill is nurtured. However, we lost one young man whose family had recently begun attending the class. He was involved in local gang activity. My brother and I spoke with him and worked with him. He couldn't seem to let go of his neighborhood. We watched him change over a period of three months. He became a hard-core gangster and is now doing time at a California Youth Authority for "Grand Theft-Auto." Perhaps if this program had been targeted for "at risk youth" and the expertise was there to help this young man and his family the picture may have turned out differently. We need to work with families to eliminate the influence and appeal of the gang lifestyle before the students, our children, are too deeply involved. This type of program is preventive medicine to treat the problem before it becomes one.

But what if they are already too deep and they are in trouble with the law, what do we do? That is a difficult one too answer because the question results in a number of other problems that have come to light that need to be addressed before that question can be answered.

I was fortunate that one of my adopted sisters, works in the Los County's Department of Senior and Children's Services. She arranged a meeting for my brother and I with the only American Indian Deputy Probation Officer in Los Angeles County'. The fact that there is only a lone American Indian Deputy Probation Officer for a total service group of a little over 22,000 individuals is in itself shocking. It would seem affirmative action has yet to exist for the American Indian in the Los Angeles County Probation department. It was discovered that American Indians are in effect not tracked. The County has an over burdened "admissions" process. As the individual is processed, his arrest warrants are checked and the old "one look" system swings into action. If the guy "looks" Hispanic, then he is classified as such. The question as to what race the individual belongs to is rarely, ever asked. Officially, the probation department says there is no requirement to track American Indians and as far as they know, there are none in the system. The Los Angeles County District Attorney's Office confirmed that by phone. The DA's office was reminded that if the question isn't asked, it won't get answered. We were told we had a good point and they would look into the question further. The unofficial number of American Indians in the probation system of Los Angeles county today is 12. So, out of 22,000 in the probation system, there are only 12 Indians. Either the Indian people of Los Angeles county are the most law abiding in the world per capita or there is something wrong with the system. The probation department uses those numbers to determine the need, by ethnic group for everything from community liaisons to youth diversion programs. So with a number like 12, Indian people have no services of any kind. The system has fixed itself to make us non existent. If Indian people have a problem, we have no visibility of it, the system has hidden it. If a problem existed, I could even begin to scope it. I can't even estimate the number of Indians going through the probation process in Los Angeles County. I would like to think human nature has no color and that we Indian people are no better nor worse than anyone else in the County of Los Angeles. Using the Los County probation department's numbers I couldn't prove that assertion. The Bureau of the Census says there are 45,000+ Indians in the Los Angeles area. I believe the number to be closer to 80,000. So the Indian people have to be there.

Again, the solution for the problem. This one won't cost the government much if the process works. The lack of hard, justifiable numbers from the probation department has been brought to the attention of the Affirmative Action Compliance Officer of Los Angeles County last week. The concerns resulting from the lack of good data has been communicated to him and the compliance officer is looking into the matter. All we need here is some follow-up to make sure that this situation is actually corrected.

Urban Indians already affected and influenced by the gang phenomena who are in trouble with the law need resources. Like other ethnic groups we need our own community liaisons. We need counselors to visit our urban Indian youth who are in trouble. Once again they are in a large population with which exerts pressure in a real way to conform and perform. If we are to have any hope of breaking the cycle a positive alternative needs to be presented.

Once out of the system, be juvenile hall, county youth camp, or the California Youth Authority, a transition must be made to support the individual so that the offered alternative to the gang lifestyle is enhanced and enforced. What is recommended is far more cost effective than the diminishing return of additional, three strikes-your out jail space. What is needed is a half way house for our young people. A home that is safe, where survival skills for living can be shared. Simple things like filling out a job application or how to rent an apartment should be taught. Strong cultural programs to fire up the pride and create the self esteem needed to break free from the "gang family". If the gang cycle is not broken, then the long term societal costs will become extraordinary. In the days of cost conscious, result oriented government, doesn't this make sense as a logical solution?

We don't ask for very much, we don't require very much. We Indians have done fantastic things with what others saying isn't enough to get started on. Whatever you give us, we will adapt and use to the best of our abilities.

If you see things in the media like the "Saturday Night Live" episode I mentioned earlier, remember me and what I have said. I would hope and pray that all would see it for what it is. Remember what I said about the damage that was done to me and what the far more potent poison of today is doing to the minds of all. Probably the greatest remedy available for the urban Indian youth gang experience is one money can't buy. That remedy is respect, the same respect that everyone else is afforded. Thank you for your time.

PREPARED STATEMENT OF WILPITA L. BIA, NATIONAL UNITY COUNCIL REPRESENTATIVE, NATIVE AMERICAN YOUTH LEADERSHIP COUNCIL, CHINLE HIGH SCHOOL, CHINLE, AZ

My name is Wilpita L. Bia. I am fifteen years old and a freshman at Chinle High School on the Navajo Reservation in Northern Arizona. My parents are Nora and Wilfred Bia of Many Farms, Arizona. I am currently serving as the National Unity Council Representative for the Chinle High School Native American Youth Leadership Council (NAYLC), an affiliate member of the United National Indian Tribal Youth (UNITY). It has been my honor to be selected by J.R. Cook, Executive Director of UNITY, as an alternate for possible oral testimony at this hearing. While there are many critical problems facing American Indian youth, I have chosen teen pregnancy as the one which I would like to personally speak to this committee about. I have chosen teen pregnancy because I believe it is a problem which federal lawmakers can help native people solve. Therefore, most of the solutions I will suggest are ones which Congress can act upon.

In his recent State of the Union address, President Bill Clinton referred to teen pregnancy as "the most critical issue facing of society today." Over one million teenage girls become pregnant every year at an annual cost of approximately thirty-four billion dollars to the American taxpayer.

Teen pregnancy is no less a problem in Indian Country. On the Navajo reservations, for example, over one thousand babies are born to teenage mothers every year. No one knows how much money is spent on various benefits and welfare programs for Navajo teen mothers and their babies. In a recent survey conducted by NAYLC, fifty-eight percent of the six hundred sixty-four students, including seventy percent of the girls, who responded, agreed that teen pregnancy was a "major Problem" at Chinle High School.

Why do American Indian teenagers become pregnant? Although there are many reasons, I believe there are two main causes: one, the girls think or thought they were in love with the boy, that he loved her, and that sex was a way to show that love. And, two, the girl did not think of the consequences of having sex.

I believe that the following things can and should be done to prevent American Indian teen pregnancy: 1. Emphasize to girls the importance of staying in school and completing their education, so that they can build a stable foundation for themselves. This will help them find a good job so that they can earn the money to pay for a house, vehicle, and other things they want and need. Then they can think about starting a family.

An important part of this education is learning one's culture and tradition. Knowing these things makes a person stronger by building self-esteem. It helps you know who you are, and encourages you to plan for your future.

No. 2. Teaching Junior and Senior High School students about the consequences of teen pregnancy. This should be a required part of all health classes.

No. 3. Emphasize sexual abstinence for all teenagers. Arizona is currently considering a law which would require Junior High Schools to only teach sexual abstinence. At the high school, sexual abstinence would be stressed, but students would also be taught about the use of condoms, contraceptives and other forms of "safer sex." I think this is a good law. Congress can provide funding for schools which teach and encourage sexual abstinence.

No. 4. Change laws which provide funding to teen mothers. I do not agree with those who say that all funding should be eliminated to teen mothers, or to all unmarried teen mothers. Such action may not be in the best interests of the baby, and the welfare of the child must always be the first priority.

I do agree that conditions should be placed on teenage mothers before they receive money from programs like Aid to Families with Dependent Children. The first and most important of these conditions is that a mother must remain in school. The second condition I feel strongly about is that the father of the child must be identified and accept responsibility. Like the mother, the father must be made to stay in school. If the father is already graduated, he must be made to find employment and help support his child.

Again Congress can help by providing job training, thereby creating employment programs—specifically for teen fathers. Enough money should automatically be taken out of each paycheck of the father and sent directly to the mother, so she can continue to stay in school and all of the food, clothing, and health needs of the baby be taken care of.

Many girls become pregnant for the first time because none cared enough to talk to them about how to prevent it from happening, or about the consequences of being a teen mother. Girls who become pregnant a second time however, should be made to give temporary custody of their children to their parents, relatives, or if such a

family home cannot be found, to a Navajo tribal foster home, until the mother has completed school, found employment and created a stable home environment for the children.

No. 5. Congress should provide funding to study American Indian teen pregnancy. None really knows how many pregnancies occur among American Indian girls. The few statistics which exist for the Navajo Reservation, for example, deal only with the number of babies actually born to teen mothers. How many Navajo teen pregnancies end in an abortion? Might the Navajo teen pregnancy problem be greater than most people think? What role does cultural beliefs play in Navajo teen pregnancy? Before the problem of Navajo—or any other American Indian teen pregnancy—can be solved. It is important that all factors be completely considered and understood.

I would like to thank the United States Senate Committee on Indian Affairs for agreeing to hold a special hearing, and for allowing me to express my opinions and beliefs on the topic of American Indian teen pregnancy. I know that by putting our minds together, we can solve this problem, and many other problems faced by American Indian youth.

Wilpita Bia (Navajo) is a ninth grade student at Chinle High School. She is the daughter of Nora and Willie Bia of Many Farms, Arizona, and belongs to the Bitterwater and Black Streak clans. "Pita" is 15 years old and is the Chinle High School Native American Youth Leadership Council's National UNITY Council Representative. She is also a member of the Central Navajo Youth Leadership Council. Both councils are affiliated with United National Indian Tribal Youth, the largest Native American youth leadership organization in the United States. As an active member of both NAYLC and CNYLC, Pita has been involved in many school and community service projects. Most recently she helped coordinate a "Coats for Kids" winter clothing drive. Her special interests include the prevention of teen pregnancy and substance abuse, preserving Navajo language, culture and tradition, and the environment. Pita has also been involved in numerous leadership training programs including Population Options (prevention of AIDS and other sexually transmitted diseases), and the Navajo Summer and Winter Earth Ambassador Camps. Last year she attended both the UNITY Intensive Training Program in Providence, Rhode Island, and the National UNITY Conference in Tampa, Florida. In addition to her involvement with UNITY, NAYLC and CNYLC, Pita also participates in many other school activities. A former Chinle Junior High School Student Council President, Pita currently serves as her class Vice-President. She is also an outstanding athlete who competes on her school volleyball, basketball, and track teams. Although very involved in school's extra-curricular activities, Pita is an excellent student who maintains a 3.5 C.P.A. After graduating from high school, Pita plans on attending the University of Arizona and study veterinary medicine.

Written Testimony of Michael N. Martin
on:
"Challenges Facing American Indian Youth"

United States Senate Committee on Indian Affairs
February 9, 1995

BACKGROUND:

First, I'd like to introduce myself. My name is Michael Martin. I'm Onondaga and my clan is Beaver. I am a 21-year-old college senior at the State University of New York - College at Buffalo (SUNY - Buffalo State College). This May, I will be graduating with a Bachelors of Science degree in Economics. I was born and raised in the City of Buffalo, New York.

I personally have been honored with many awards and scholarships, such as the 1991 "Native American Community Services of Erie and Niagara Counties - Native Youth of the Year"; the 1991 Lila Mills Memorial Award for outstanding citizenship and community service; the 1993 New York State Division for Youth's "Outstanding Youth" Award. Though my personal journey as a native youth gives me much to share, I will also turn to the experiences of my peers and those that came before us, as well as those that will follow in our footsteps. I worked for two years at Native American Community Services (NACS) in Buffalo. We worked with off-reservation natives in the two counties of Erie and Niagara in upstate New York. I held the position of "Youth Recreational Leader" where I planned, implemented and monitored youth group activities for three age groups: 5-10, 11-14, and 15-20. Though most of these youth were "urban" natives, we also had occasional youths in from the surrounding reservations. With five Reservations (Tonanwanda, Cattarugus, Allegany, Tuscarora, and Six Nations) in the area, I often meet, work with, or become friends with people who have lived on or are more familiar with "reservation life". I am also a member of the "Buffalo Creek Dancers" a local group that promotes and teaches Native American dance and culture. I had the privilege to work and dance with many youth from various parts of Western New York, although most of their participants were from the City of Buffalo.

At the college level, I have been involved on campus through two native groups: the Native American Student Organization (NASO) and the American Indian Science and Engineering Society [redacted] I helped start the chapter of the later at Buffalo State in 1992. For the 1993-94 school term, I participated in the National Student Exchange (NSE) program and spent the year at the University of Hawaii at Manoa. While there myself and students from there School of Public Health formed another AISES chapter. While attending the November 1993 National AISES conference in Spokane, Washington with that chapter, I was elected to a two-year term as National Student Representative to the Board of Directors of this prestigious organization. I have returned to Buffalo State to finish my degree

and am happy to be back in the area which I call "home". I have also been active throughout campus, participating in such programs as the Ethnic Minority Scholars program and the Leadership Clearinghouse, as well as, serving on Presidential committees for such things as the "Quality of Student Life" and currently, the "Campus Climate".

CHALLENGES:

Urban Issues:

Assimilation has had great consequences on native populations because of the clash of culture and belief systems. I think we could all agree that the old "Melting Pot" theory is not what's right for the United States. Instead, I heard a "Fruit Salad" or "Toss Salad" theory that states that we are all put into one bowl. In doing so we create something totally new and with our unique qualities, and even colors, we collective make something better. In the case of fruit salad, we even make new tastes. For instance, you have a banana and strawberry - two very different fruits, colors and flavors. On their own they are delicious, however, when put together they rub off on each other, although keeping there individual attributes, the parts where they mix and work together they create something new: "straw-banana". If all the fruits of the world were just boiled (or melted) together they would lose their individual identities and the powerfulness of what they have to add to the mix with it. If their original variety is wiped out then the ever special mix would be lost forever as well.

In New York State, there is a large Native population, which are mostly Haudenosaunee, or "People of the Longhouse" (more commonly referred to as the Iroquois Confederacy: including the following Six Nations: Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora) The City of Buffalo also carries a large population of natives and most have been urban much of there lives, although many from the nearby reservations continue to have their residents make the city or surrounding suburbs their home. Still more are transient, only making their homes off the reservation temporary until they can go back. Another problem, is that of border lines (both State and International). Many natives feel it unnecessary to recognize them and rightfully so. Lets look again at Buffalo, where my knowledge is first hand. The Peace Bridge connects the United States and Canada with the border city/town being Buffalo, New York and Fort Erie, Ontario respectfully. Though to many there is an instant difference upon crossing that bridge in either direction, many of the Natives in this area see none. The "JAY TREATY" signed in 1794, gives natives "free passage" without taxation (should include any custom charges) or toll, across all borders. However, this obligation has largely been ignored and what has been recognized had to be fought for and this shouldn't be.

Alcohol and Substance Abuse:

American Indians have long been associated with alcoholism. However, it only became a problem after European intrusion onto this continent. In fact it's been noted that three things Europeans brought with them were: (1) Alcoholism, (2) Jealousy, and (3) Greed. Much research has been done and there are several factors that explain Native alcoholism, but probably most prominent has been disenchantment from there native communities and culture. Urban Natives especially have a problem with the above. The fact that Native peoples are still viewed as savages by some people creates a disillusion amongst young people. Still, more and more youth are voicing their opinions and changing the way people look at us. We traditionally are not very vocal and hence are largely misunderstood. It's hard to conceive the concept of what family means to our people. There is a great dependency on family and the extended support system of our communities. It is very difficult for one to leave our homes. I did when I spent a year at the University of Hawaii and that fact became more evident than ever. When forced to go into cities for work, education or even if they lived there all their lives, American Indians get a large sense of not belonging unless around other Indians. In my mind this creates many other problems. I often felt that no one understood me for me. At times I never felt like I associated. There's also a pessimism amongst many of our youth that they can't induce change. Many I talk with felt that there would be low-paying or no jobs at all for them when they graduate. With this once in a rut, they feel they can't get out. Our youth are also feeling tension from the streets as well. A group of 9-13 year-olds told me that they would like to see no more guns or gangs on the streets. Another factor they feel is that of prejudices and racism by other ethnic groups or races. We have our traditions and customs mocked and traditional clothes made fun of. People always ask "Where's your tee-pee and horse Tonto?" Ignorance raised by media and movies, or perpetuated by such things as sport team's mascots. There is a need for positive role models and there should be a national program created to enhance those already producing them, such as AISES, UNITY and many others. Another aspect that youth hold high is that of athletics. Health is very important and the United States should do all it can do facilitate and support the development of an American Indian Olympic Committee. I'm aware of efforts already taking place, but these should be expedited to help make this a reality. This not only gives Native Americans a sense of pride, but also promotes health and develops and showcases the much needed role models. It gives a sense of hope that many of the Third World countries get by participating in international events. Kind of an ironic comparison when many also consider the conditions of reservations to be Third World as well.

Without this hope, no system of support to turn to, and no identity, too many native peoples are turning to drugs, alcohol and/or committing suicide. There are places in urban areas, where about 65% of the native population resides, that can help. Unfortunately, much of the federal funds misses them. For

instance, NACS in Buffalo has done much to help curve the numbers to more positive light, but so much more is needed to get done. We need to emphasis and assist these types of organizations for the betterment of all.

Education:

Here in Buffalo, New York we have one of two Native American Magnet schools in the country (Buffalo Public School #19), however due to several reasons - lack of funds for quality teachers being one of them, it stopped it's language program. In talking with many people across the country, there is an overwhelming need to recognize the cultural differences when teaching in the classroom and that goes for any level. Though progress has been made, enough hasn't been done. Native students learn differently than other students. Some are viewed as "dumb" or "slow" if they are put in classrooms where teachers are not prepared for diversity. Also, the beliefs or personalities of native children are also misunderstood or made fun of by peers. Some reservations have language immersion schools and other curriculum more pertinent to native culture and communities. When going to off-reservation schools or colleges or universities, they are considered behind because their "English" skills may not have been stressed as much. Many are held back for these reasons, when infact they are superior in more hands-on/minds-on activities such as the sciences, mathematics and mechanical/engineering classes.

In recent years, more native students have been able to make the transition from their own native societies and into the mainstream schools. Still, many of the students I recently spoke with would feel better with people that would understand them - such as other native students and teachers. More Native American magnet schools are needed where there are high concentrations of natives in school districts. Not only would this help the native students, but also the non-native students in respecting the differences between them. The success of various magnet schools can be documented. The bonus point, is that this government has an obligation, through treaties, to provide education the aboriginal peoples of this land. This education, should not include assimilation, such was attempted through boarding school programs. The pains and emotional scars of boarding schools have hurt our people and consequently, our communities. We should never turn back to such times where we are made to feel bad about who we are and denied the right to be such. There should be no punishment for being a native person. All too often these type of failures have led to the many problems faced by native peoples, both on and off the reservations.

Even New York State has an obligation for the education of native peoples and the SUNY system must live up to that commitment. Similar obligations exist in Canada and both countries (the U.S. and Canada) should work to address the issues of fulfilling these agreements and responsibilities at the borders that don't exist in

the eyes of many natives. There are many questions of funding that need to be addressed. My reservation is in Canada, but I was born and raised in Buffalo. Upon going to Graduate school, my nation will not fund me because I go to school in the United States and I can't receive "New York State Indian Aid" because my reserve isn't in the State. This goes further than funding since it also creates an us/them; American Indian/Canadian Indian differential that divides us a people. The question should be resolved as a three party agreement when it comes to borders. These three parties would be the governments of the United States, Canada, and the Native Nation(s) involved. In the scenario I presented the third party could also be the Iroquois Confederacy.

Of course American Indians have taken their own initiatives. AISES, the organization I represent, has had great success in promoting education for native peoples. The Scholarship program alone has increased the number of native professionals with degrees in Science, Engineering, Business, Health and Related fields. It also has taken great strides in the pre-college areas by providing for teacher workshops, summer academic camps for high school students, and coordination of the National American Indian Science Fair. Through their computer information systems such as AISESnet and AISES Information System (AIS), students, professionals and interested others create a valuable network for exchange of ideas, questions/answers, opportunities, and basic informational postings. AISES also has a publishing arm that produces "Winds of Change" magazine - an award winning publication that also lends itself to the informational networks that help in the development of students and professionals alike. The national conference held every fall offers an opportunity for the AISES family to gather and continue the process of caring for each other and the generations to come.

Employment Opportunities:

I must again point to AISES, for their hard work and dedication to the betterment of native peoples. AISES has opened many doors in recent years that have either been closed or unknown to native populations and the results have been beneficial to both those taking advantage of those opportunities and the parties providing them. AISES has recently expanded their effort by developing an "Resume Database System" that includes software to help corporations and agencies gain qualified lists of native students and professionals seeking the positions being offered. The diversity of thinking is of utmost importance. The different viewpoints of our culture are ever precious. Native peoples add another view of the world around us and an innate ability to see things in a holistic manner. Even so our rich culture adds so much to a corporate environment, as do many of the other ethnic groups in the United States. We should capitalize on this very valuable opportunity to gain a different perspective at problem solving and innovative thinking. Much of what we are taught is from a narrow perspective that when problems arise many fail to see the obvious

(or most appropriate) answer and chose a lesser alternative that may have dire consequences over the long run. This brings me to another point about a native way of thinking, we have a decision making process based on the "Seventh Generation". In this way of thinking, or way of life, we recognize the fact that every action we take or decision we make, will have a direct effect seven generations down the road and it is our responsibility to secure that generation's well-being. In a corporate context, this focus then is on the long run and not on short run profit taking, which tends to lend itself to pollution and cutting safety standards in order to inflate the bottom line. Decisions based on the long run tend to be better not only for the company, but for our society as a whole.

Environment:

Our youth today are very concerned with the environment and pollution. We view the Earth as our mother and we need to treat her that way. Many have taken advantage of being around or near a reservation to use that area to pollute. The Akwesasne reservation on the St. Lawrence River must deal with either high levels of lead or sulfur in their water depending on how deep they dig a well. They must drink bottled water because companies on both sides of the border are polluting upstream from the reservation not caring of the consequences to the people. All along the Great Lakes, where many tribes exist, pollution is a big part of discussion. There needs to be more involvement of native peoples when it comes to issues of environment. Advisory councils are a start, but there needs to be more. Even the youth know. One said to me "the animals are dying" and yet another "our mother is sick". We need to listen to the voices and take care of our mother for she takes care of all of us. It's said that Indigenous peoples of North America are keepers of the land and this is true and should be recognized and the knowledge we hold, utilized for the betterment of tomorrow.

SHAUNA Smith

Dear Mr. McCain, Mr. Inouye and members of the United States Senate Committee on Indian Affairs,

The UNITY youth council of Pyramid Lake High has 15 members of Native Americans. We are a self sponsored youth group, which raises money for community service and all regional and National conference trips. Our location is in Nixon, Nevada about 45 miles, Northeast of Reno, near a historical lake called Pyramid Lake, home of the Northern Paiute (the Cui-ui eaters). The Reservation is 1704.5 sq. mile, 45,086 acres, the lake surface is 172 acres.

Our main concerns on the Pyramid Lake Reservation is the water that has been dropping because of the 8 year drought. From time to time we are presented with ideas and proposals that refer to a modern and monopoly-based concept regarding the waters of the Truckee River and Pyramid Lake. It comes as no surprise that these ideas are coming from people who do not understand the basis for what we are as human beings. Both biologically and spiritually, there is a reason for our being a part of our Mother Earth. The water is made and provided by our creator, our Father, and our Mother Earth. It is difficult to understand the ownership concept constantly argued by people. How can a person claim to own water when it is put here from a place no one knows. How can a cloud creating rain or snow be owned, or a flowing river or stream have a title for placing ownership on something passing through? Our water cannot be owned, but rather cared for. It belongs to our Mother and Father, and we belong to it.

It is pleasing to see people get along and enjoy each other's company. It is also good to see a sharing of this precious resource by all who need it. However, when people fight and argue over water, they place themselves in this ring. Because without water we would be nothing, so they are really arguing and fighting with themselves. Our Mother gives life, our water gives life, and we must assure ourselves that we cannot place ourselves in making an individual's greed more important than our own life.

Every day we challenge ourselves when we make simple decisions intended to satisfy our wants and needs. These challenges are easily faced and accepted when assurance and comfort are at hand. It is assurance and comfort that if the key to our happiness for our children, and their children to enjoy our lives together. Generation after generation preparations are made for future generations. We would not have the knowledge and understanding of our existence if our ancestors did not prepare for us. So we must have appreciation for our own life.

Water, to us, means that is our life, it is what we are. As we are in our Mother's womb, we are dependent on water for survival and to be born. We would not be here if there is no water, we would not be here if there is no Mother. The Spirit of our Lake is the water, the water of the Lake is the spirit. As children of the Lake we must depend on this lifeblood of our Mother. Our Mother sitting by the Lake watches over us, and we must take care of her to ensure her life.

If we forget who and what we are, all that supports our existence does not exist. We must stand together strong and support one another as Indian People. If there is just a little doubt over our water, it will be just enough to allow taking of what has and will continue to be ours.

All the fighting over the division of where and how much water goes where. We need our share of water just as much as Reno\Sparks to keep our Cui-ui fish which are on the "endangered" list. The fish survived only because they have a life long expectancies of 40 years. The tribal members, senior citizens, high school students and the community help, by letting people know how much we need the water during the spawning season in Feb. - May.

The Pyramid Lake Paiute Tribe has entered an agreement with the Fish and Wildlife Service though the Bureau of Indian Affairs for a certain amount of Cui-ui fish be provided to the Numaga Senior Citizen Program. This agreement is dated 1987, and is necessary because the Cui-ui are currently listed as endangered under the Endangered Species Act of 1973. A Tribal moratorium was enacted in 1980 restricting the taking of Cui-ui for any purpose. The fish as they are turned over the Numaga Senior Program are to be used for scientific purposes, then a transfer of property occurs. The Numaga Senior Citizen Program is also identified and delegated the authority to preserve and enhance cultural and traditional identity for Pyramid Lake.

The only means of passing cultural and traditional knowledge to future generations is to understand the existence for which we are represented today. Past generations survived on Cui-ui, and survived on the practices of respecting Cui-ui. To pass this on, we must secure a means of allowing younger generations the opportunity to learn and understand the relationship between Cui-ui, Pyramid Lake and ourselves. To deny that this is important, is to deny we even exist. But knowing that the Cui-ui are federally protected, we must find a manner to provide this passing of cultural and traditional knowledge. This must be done with cooperation of Federal Agencies and Pyramid Lake Paiute Tribe in order to satisfy our need.

The Tribe understands the sensitivity of the endangered Cui-ui being processed for spawning. But the numbers of incidental deaths is upsetting to see so many Cui-ui being wasted. Traditionally speaking this is an insult to our Creator, whom has provided the fish for our survival. The Tribe has determined that a "feed" may be the best method of a controlled take that would provide Cui-ui to as many Paiute People as possible. In witnessing the 1994 spawning run, the numbers of Cui-ui denied access over Marble Bluff Dam far exceeded the number actually passed over. To take 500 to 1,000 Cui-ui should not be detrimental to their survival. But more importantly, without a take, it will definitely be detrimental to the survival of Paiute culture. Steps are being to taken to eliminate this problem in a co-operative effort between the USFWS\Pyramid Lake Fisheries.

The means of coordination a "quasi" harvest should be under the control of Fish and Wildlife Service\ATHE PIL. TMBE. If monitoring Tribal members can occur, it should done with as few Tribal members as possible to avoid chaos. We understand that publicity will be more harmful than helpful. The practices leading up to a feed will involve ceremonies that are restricted to Paiute People, so publicity will be at a minimum on our benalf.

Since the memorandum dated December 30, 1994 requested the BIA to contact the appropriate agency to determine the health requirements of consuming stressed Cui-ui, this will be a benefit coinciding with a controlled take. At any rate, the Tribe feels it vitally important to be allowed to practice customs that represent thousands of years of our existence.

Thank You,

Shauna Smith
U.N.I.T.Y. Secretary

STATEMENT OF J. R. COOK, FOUNDER AND EXECUTIVE DIRECTOR OF UNITED NATIONAL INDIAN TRIBAL YOUTH, INC., OKLAHOMA CITY, OK

Mr. Chairman, Members of the Senate Committee on Indian Affairs, and Staff:

I thank the Creator for providing me the opportunity to serve American Indian and Alaska Native youth, and I thank you for allowing me an opportunity to participate in this hearing. I am the grandson of an original enrollee of the Cherokee Nation of Oklahoma and am a tribal member. My professional life as a math teacher, basketball coach, and director of an Upward Bound project helped prepare me for my work as Executive Director of United National Indian Tribal Youth, Inc.

While working with Upward Bound students at Southwestern Oklahoma State University from 1966 - 1976, I had the opportunity to work with students from several ethnic groups. Being of Indian heritage, I was keenly aware of Indian participants. As I watched the other students advance and succeed, the overwhelming negative pressure on Indian students became evident, often leading them down the hopeless trail of failure. Indian youth seemed to receive little encouragement and support from their peers. Too many Indian youth were dropping out of school. Indian youth weren't on athletic teams or participating in extracurricular activities. The obvious question was "What could be done about this tremendous waste of talent and negative peer pressure?"

As a first step to answer the question, members of the Indian and non-Indian communities established an Indian cultural center primarily for the youth. An Indian education dropout prevention and cultural retention project was funded to serve high school Indian youth in ten western Oklahoma public schools. As a result of the successful project, United National Indian Tribal Youth, Inc. was incorporated as a nonprofit organization in the State of Oklahoma on April 16, 1976. The organization is commonly known by its acronym - UNITY.

The mission of UNITY is to foster the spiritual, mental,

physical and social development of American Indian and Alaska Native youth and to help build a strong, unified and self-reliant Native America through involvement of its youth.

Senator Inouye, these young leaders from throughout the United States who are attending this hearing and I join in our expression of thanks to you for your instrumental role and support of UNITY and its national mission. I recall the letter you wrote and sent to all tribal leads encouraging them to mobilize their youth by developing local youth councils.

An effective youth council actively engages its youth in helping find solutions to the problems affecting them. A prime example took place on the Wind River Reservation in Wyoming. Faced with a suicide epidemic among its youth, tribal leaders sought answers from experts outside the community. UNITY contended that the answers were within the community and that youth were a critical key to unlocking those answers. As a result, tribal and community leaders, educators, IHS and BIA officials worked cooperatively with their youth in the formation of the Wind River Reservation Youth Council in November, 1985.

Today, nearly a decade later, I'm pleased to report that there are 106 youth councils in 28 states affiliated with the UNITY Network. Many are sponsored by tribes and Alaska Native villages while others are sponsored by high schools, colleges and urban groups. These youth councils collectively represent more than 50,000 American Indian and Alaska Native youth.

In addition to mobilizing Native American youth in their respective communities, a significant step has been taken to mobilize high school and college-age youth at the national level. This is being done through the UNITY Network and the National UNITY Council. Each youth council affiliated with the UNITY Network selects two representatives (one young woman and one young man) to represent its members on the National UNITY Council. Four of the youth testifying today are actively involved in the UNITY Network and one is a former UNITY Earth Ambassador.

With support from the Administration for Native Americans (ANA) from 1988 - 1990, UNITY launched and coordinated the

American Indian/Alaska Native YOUTH 2000 campaign. A significant outcome of the YOUTH 2000 campaign was the development of the National Agenda for American Indian/Alaska Native Youth. Rather than focusing on the problems of today, the agenda envisions what life can be in Native America. Entitled, "The Healing Generation's Journey to the Year 2000," the agenda is comprised of twelve goal areas: spirituality, unity, environment, heritage, sovereignty, family, individual, education, health, economy, sobriety and service. The national youth agenda has been adopted and implemented by a number of tribes, villages, communities, and Native organizations.

For nineteen years, UNITY has provided national advocacy and service for thousands of American Indian and Alaska Native youth and their adult advisors. Through national leadership conferences, regional training seminars, the Earth Ambassador program and the Healthy Lifestyles campaign, these youth and adults have been empowered with UNITY's vision of self-reliance and collective determination.

To advance the leadership development needed by American Indian and Alaska Native youth to meet the challenges of the 21st century, UNITY proposes the development of a national leadership training center. Based in a spiritual and cultural setting, the youth can enhance their knowledge base, develop specialized skills and obtain the necessary tools to help bring about needed change in their respective communities. Let us never underestimate the potential of young men and women to change themselves and the world around them through the spirit of unity.

The trustees, staff, and volunteers of UNITY are confident that this generation of young leaders will meet the challenges confronting them. UNITY stands ready to work in partnership with tribal, village and community leaders, federal government officials and the private sector hand-in-hand with our youth.

Thank you, Mr. Chairman.

UNITY NETWORK AFFILIATES

UNITY Network membership has grown to 107 youth councils in 28 states and one youth council from Canada.

ALASKA
- Tanana UNITY, Tanana
- UNITY Sitka Chapter, Sitka
- Youth 'R Us Youth Council, Fort Yukon

ARIZONA
- Akimel O'odham/Pee Posh Youth Council, Sacaton
- Amerind Leadership Council, Yavapai College Prescott
- Ba 'H' Manya Mangyoda Yavapai Youth Leaders, Fountain Hills
- Bylas Youth of Tomorrow, Bylas
- Central Navajo Youth Leadership Council, Chinle
- CRIT Inter-Tribal Youth Council, Parker
- Hopi Youth Council, Second Mesa
- Monument Valley High School Multi-Cultural Club, Kayenta
- Native American Youth Leadership Council, Chinle
- Northern Anzona Dine' Youth Leadership Council, Page
- San Carlos Youth Home, San Carlos
- Southwest Native Youth Council, Winslow
- Tribal Images, Tucson
- Tsashahoodizani Youth Leadership Council, Ft Defiance
- Tucson Native Tribal Youth, Tucson
- White Mountain Apache Youth Council, Whitenver
- Young River-People's Youth Council, Scottsdale

CALIFORNIA
- California Indian Youth Leadership Council, Sacramento
- Honoring the Circle Youth Council, Big Bear City
- Local Indians for Education UNITY Club, Shasta Lake City
- Native American Youth Council of the Santa Rosa Rancheria, Lemoore
- Sonoma County Indian Youth Council, Santa Rosa
- Tule River Native American Club, Porterville

IDAHO
- Kootenai Tribal Youth Group, Bonners Ferry
- Nez Perce Youth Council, Lapwai
- Shoshone-Bannock Youth Council, Fort Hall

IOWA
- Vision Seekers, Sioux City

KANSAS
- Haskell UNITY Council, Haskell Indian Nations University, Lawrence
- Native American Club of Lawrence High School, Lawrence
- Topeka High Native American Club, Topeka

LOUISIANA
- Bayou Healers, Golden Meadows
- Chitimacha Youth Council, Charenton
- Coushatta Youth Council, Elton

MAINE
- Micmac Youth of the Dawn, Houlton

MASSACHUSETTS
- Aquinnah Wampanoag Youth Council, Gay Head

MICHIGAN
- Keweenaw Bay Indian Community - Youth Club, L'Anse
- LacVieux Desert Youth Council, Watersmeet
- Native American Student Senate, Mt Pleasant

MINNESOTA
- Bois Forte Indian Youth Council, Nett Lake
- Bug-o-nah-ge-shug High School Youth Council, Cass Lake
- Detroit Lakes High School Native American Club, Detroit Lakes
- Eagles Youth Council, Red Lake

MISSOURI
- Seneca UNITY Council, Seneca

MONTANA
- Fort Belknap Youth Council, Harlem
- Fort Peck Youth Council, Frazer
- Hellgate Indian Club, Missoula
- Sentinel Indian Club, Missoula
- Shuck Togeja Oyadebi (Wolf People), Wolf Pointon Seekers, Billings

NEBRASKA
- Rising Voices, Omaha

NEVADA
- Elko Band Tribal Youth Council, Elko
- Ely Shoshone Youth Council, East Ely
- Pyramid Lake High School UNITY Group, Nixon
- Shoshone Paiute Tribal Youth Council, Owyhee

NEW JERSEY
- Powhatan Youth Leadership Group, Rancocas

NEW YORK
- American Indian Community House Youth Council, New York
- Oneida Nation Youth Council, Oneida
- Shinnecock Youth Council, Southampton
- Six Feathers Youth Council, Niagara Falls
- Tonawanda UNITY Council, Akron

NEW MEXICO
- Magdalena High School Native American Club, Magdalena
- Native American Youth Empowerment, Jemez Pueblo
- San Felipe Youth Organization
- Santa Fe Indian School Leadership Group, San Felipe
- Zuni Youth Environment Organization, Zuni

NORTH CAROLINA
- Cumberland County Schools Native American Student Association, Fayetteville
- East Carolina Native American Organization, Greenville
- Eastern Cherokee Tribal Youth Council, Cherokee
- North Carolina Native American Council on Higher Education, Raleigh
- North Carolina Native American Youth Organization, Raleigh

NORTH DAKOTA
- Pride of the Seventh Generation, Bismarck
- Standing Rock High School Youth Council, Fort Yates
- United Dakotah Youth Council, Fort Totten

OKLAHOMA
- Absentee Shawnee Tribal Youth Council, Shawnee
- Cherokee Nation Youth Council, Tahlequah
- Children of Eagle Society, Anadarko
- Claremore Intertribal Youth Council, Claremore
- Creek Nation Bufaula Boarding School, Bufaula
- Metro UNITY Council, Oklahoma City
- OoKeeHee Indian Club, Ponca City
- Panola District Youth Council of the Chickasaw Nation, Tishomingo
- Pickens District Youth Council of the Chickasaw Nation, Ardmore
- Ponca Tribal Youth Council, Ponca
- Pontotoc District Youth Council of the Chickasaw Nation, Ada
- Seminole Inter-Tribal Youth Council, Wewoka
- Tishomingo District Youth Council of the Chickasaw Nation, Tishomingo
- United Nations Youth Council of the Sac & Fox Area, Shawnee
- Watonga Indian Club, Watonga Schools, Watonga

OREGON
- United Indian Students of Higher Education, Portland State University, Portland

SOUTH DAKOTA
- Lower Brule High School Student Council, Lower Brule
- United As One Youth Council, Agency Village

TENNESSEE
- West Tennessee Indian Youth Council, Ripley

TEXAS
- Alabama-Coushatta Tribal Youth Council, Livingston

WASHINGTON
- Kamiakin Indian Club, Toppenish High School, Toppenish
- Native Pride Student Club, Clover Park High School, Tacoma
- Nespelem Youth Council, Nespelem
- Port Gamble S'klallam Tribal Youth Council, Kingston
- Speelya Youth Council, Wellpinit
- Warrior Nation Youth Council, Silverdale
- Yakama Nation Youth Coucil, Toppenish

WISCONSIN
- Menominee Indian High School, Keshena
- UNITY Indian Club, Balsam Lake
- Wisconsin Winnebago Youth Council, Tomah

WYOMING
- Wind River Reservation Youth Council, Fort Washakie

ASSOCIATE MEMBER

CANADA
- Kahnawake Youth Council, Kahnawake, Quebec

The Healing Generation's

SERVICE · SPIRITUALITY · UNITY · ENVIRONMENT · HERITAGE · SOVEREIGNTY · FAMILY · INDIVIDUAL · EDUCATION · HEALTH · ECONOMY · SOBRIETY ·

Journey to the Year 2000

The National Agenda for American Indian/Alaska Native Youth

Young people at a recent Native American youth conference were challenged most poignantly by A. David Lester, Executive Director of the Council of Energy Resource Tribes:

> *"...Let it be said of you, that your generation is 'the healing generation'... Let it be so that we, the Native peoples of this great land, may take our rightful place, and contribute to the economic and cultural prosperity of all Americans."*

The challenge was accepted. American Indian and Alaska Native youth, joined by many others who see the need for a new way to design the future, developed this agenda, this *journey*. It calls for an approach to bring about a new future for Native American youth by the year 2000.

An agenda usually lists *actions* to be completed in a given period of time. This one represents paths for a journey to be completed by the year 2000. It was designed primarily by those it will affect -- the youth. This *journey* is for those who know the destination is worth reaching. *Join* the healing generation as families, as friends, as tribes and as communities on this *journey* to *make a difference*.

Let us travel together for this common purpose, to join in the healing process so...*"that we, the Native peoples of this great land may take our rightful place and contribute to the economic and cultural prosperity of all Americans."*

The Journey to the Year 2000

This Native American Youth Agenda has twelve interrelated paths to be taken toward the year 2000 as a conscious commitment to our youth from a new perspective, one that is not measured in economic terms alone or values and desires of others.

Joining the youth as "the healing generation" we have the means -- the commitment, the spiritual resources, the wisdom and the desire -- to build a stronger, more self-reliant Native American society for them by the year 2000. With this accomplished, the new century will become the period of realization of our full potential and taking our rightful place in the world community.

This *Journey to the Year 2000* requires careful planning and well thought out strategies to succeed. These twelve goals emerged from the participation of hundreds of Native American youth and their supporters. This is what they said they want. The suggested strategies also emerged, but these are just a beginning. Creatively develop your own, address your own situation but carefully take into account the values and traditions that the youth asked to learn.

As you succeed at each step, reach back with a helping hand to the others who are also on this *journey*. Help each other along the way.

The Journey Begins . . .

SPIRITUALITY

TO REAFFIRM OUR SPIRITUALITY

Spirituality will be our guiding force to bring about healing within Native America. By practicing the unique Native American spiritual values, our youth will be able to realize their unlimited potential.

We will:

1. guide our youth as they discover and develop their spirituality,
2. share the wisdom of our ancestors,
3. teach our youth the meaning of the Circle of Life,
4. teach our youth to heal themselves first and in turn, to share the healing process with others,
5. honor the diverse spiritual beliefs of others and
6. teach our youth how to develop their own visions.

UNITY

TO INSTILL WITHIN OUR YOUTH THE KNOWLEDGE AND DESIRE TO LIVE IN UNITY WITH THEMSELVES AND THE WORLD

We must unite and work together toward the common causes of peace, cooperation and harmony. We must unite to bring about the healing of ourselves, our families and our tribes, villages and communities.

We will:

1. network with others who share a common purpose,
2. promote understanding and cooperation through improved intra- and intercultural communications,
3. form talking circles to discuss and share mutual concerns,
4. establish family, school and community support groups,
5. plan and conduct intergenerational activities to bring about a greater understanding between youth and elders,
6. demonstrate by personal example our respect for self and others and
7. reawaken the spirit of community and our role as community members.

ENVIRONMENT

TO TEACH OUR YOUTH TO HAVE AN UNDERSTANDING, RESPECT AND A SENSE OF RESPONSIBILITY FOR THE ENVIRONMENT

Following the teachings of our elders and ancestors, youth will be instructed in the tradition of protecting the environment of planet earth. The development of natural resources must be compatible with the environment, and related decisions must be made with a thorough understanding of the environmental consequences.

We will:

1. enhance the traditional image of awareness and concern for the earth's environment,
2. revere and teach respect for all creation,
3. create a public awareness concerning decisions which may affect the environment,
4. reaffirm our responsiblity to protect and restore Mother Earth,
5. seek to strike a balance with the needs to develop natural resources and the needs to protect the environment and
6. find ways to improve the environment.

HERITAGE

TO INSTILL IN OUR YOUTH A GREATER UNDERSTANDING OF AND RESPECT FOR THEIR RICH AND UNIQUE HERITAGE

Native American cultural values and traditions strengthen and give us a sense of belonging and self-esteem. They also guide us as we prepare for our roles in the larger society.

We will:

1. seek the counsel of our elders and draw from their wisdom,
2. value our heritage by teaching our youth about their own respective cultures,
3. promote pride in being the first people of this nation, and determine what this means in terms of our roles and responsibilities,
4. plan and conduct events to educate and develop cultural appreciation,
5. share knowledge of our cultural heritage with others for understanding and information,
6. preserve our respective traditional languages and
7. teach our youth our traditional values and how to use them in today's society.

SOVEREIGNTY

TO TEACH OUR YOUTH ABOUT SOVEREIGNTY AND ITS IMPORTANCE IN ACHIEVING NATIVE AMERICAN GOALS

The future well-being of Native Americans, who live on reservations and in Alaska Native villages, will depend in great part on the role of the tribal and village governments. Sovereign rights and responsibilities form the foundation of our tribal and village governments and of our efforts to take responsibility for our own destiny.

We will:

1. teach our youth about the sovereign rights and responsibilities,
2. teach our youth about the basis, form and operation of tribal and village governments,
3. familiarize ourselves with relevant treaties and special legislation affecting tribes, Native villages and corporations,
4. network to exchange information useful in developing strategies for addressing local problems,
5. participate in the decision-making processes and promote actions to address local concerns and
6. establish youth councils through which our youth can gain, share and exercise valuable knowledge about tribal government responsibilities and operations.

FAMILY

TO STRENGTHEN AND SUPPORT THE FAMILY

The family is the basic unit where an individual learns personal, social and cultural values. The family protects, nurtures and prepares the individual for life. A strong family produces strong, self-assured and caring individuals who, in turn, help shape their communities in ways which reflect these desired attitudes and values.

We will:

1. conduct an inventory of the strengths and weaknesses of our respective families,
2. improve communications among all family members,
3. work within the families to identify and address problems which weaken the family unit,
4. work with tribal and village governments, urban centers and youth councils to establish family counseling and support programs for troubled families,
5. work with local schools to implement courses to teach our youth about the moral responsibilities and consequences of their actions,
6. plan and conduct family oriented activities,
7. work with local government agencies to augment and strengthen their programs to combat the problems which weaken the family,
8. increase the participation and involvement of parents in the schools and other youth activities and
9. network with concerned others to organize support groups for troubled youth.

INDIVIDUAL

TO RECOGNIZE THE WORTH OF EACH INDIVIDUAL IN THE COMMUNITY

Each individual within a tribe, village or community is a unique gift of the Creator. Our challenge is to assist each individual in the community to reach his/her full potential, and then involve that person in community building.

We will:

1. assist each individual in finding his/her special purpose in life,
2. guide our youth as they develop spiritually, mentally, physically and socially,
3. build the self-esteem of each individual,
4. organize local programs to encourage and support the growth of individuals in a variety of endeavors such as the arts, academics and athletics,
5. provide a voice for our youth at every level -- locally, statewide, nationally and internationally,
6. teach our youth the value of honesty and integrity in their dealings with others,
7. seek the advice of our youth in developing solutions to community problems,
8. build a caring community to support and nurture each individual,
9. respect the uniqueness of each individual and
10. allocate adequate resources for providing personal development training for our youth.

EDUCATION

TO PROVIDE EACH INDIVIDUAL WITH THE OPPORTUNITY TO ATTAIN A QUALITY EDUCATION

Increasing the educational attainment of our people is of utmost importance to the future growth, development and well-being of Native America. We must insure that our youth receive a quality education at every level.

We will:

1. participate in the education of our youth by becoming aware of what they are learning and what needs to be augmented by the family, elders and others,
2. develop accurate literature and history about Native Americans and insure that it is available to our youth,
3. teach our youth the value of education, and encourage them to strive for excellence in their academic pursuits,
4. work with local schools, educational organizations and concerned others to establish counseling programs which provide information about scholarships, grants, university support programs and careers,
5. work with our tribal, village, state and federal governments to insure that adequate financial resources are allocated to meet the educational needs of our youth,
6. organize public awareness programs to recognize the academic achievements of our youth,
7. organize a campaign to improve the literacy level of our youth and other community members.

HEALTH

TO PROMOTE THE MENTAL AND PHYSICAL HEALTH OF EACH INDIVIDUAL

Strengthening the mental and physical health of our youth will enable them to successfully meet the challenges they will face in assuming the responsibilities of self, family, tribe and community. We must take the necessary steps to insure our youth are strong in mind and body.

We will:

1. teach our youth the balance and relationship between physical, mental and spiritual well-being,
2. serve as positive role models by adopting lifestyles based on sound health and wellness principles,
3. teach our youth how to control their own mental and physical health,
4. gather information regarding the existing health levels in our communities to guide us in planning for the physical and mental fitness of our youth,
5. teach our youth the value of physical fitness, sports and leisure activities,
6. involve parents and youth in programs to teach them about the role of proper diet and nutrition in disease prevention,
7. provide our youth with information about AIDS, teen pregnancy, substance abuse, weight control, sexuality and fitness and
8. organize and conduct programs to heighten community awareness about diseases and preventative practices.

ECONOMY

TO BUILD A SOUND ECONOMY TO SUPPORT INDIVIDUALS, TRIBES AND COMMUNITIES

Those who live on reservations and in Alaska villages must have jobs to support themselves and their families. Adequate employment opportunities will strengthen the social fabric of our communities.

We will:

1. work with our local communities to develop more courses in business and economics,
2. encourage active participation in free enterprise,
3. utilize Native Americans who are successful in business as role models,
4. organize and conduct job fairs to help our youth find employment,
5. establish job placement programs for our youth,
6. promote entrepreneurial efforts among our youth,
7. support the efforts of Tribal Employment Rights Offices,
8. include our youth in economic development planning and strategy sessions,
9. plan and conduct small business seminars,
10. teach our youth how to choose and prepare for careers which match their aptitudes and abilities and
11. identify and develop economic opportunities in our communities.

SOBRIETY

TO PROMOTE LIFESTYLES OF SOBRIETY

A conscious commitment must be made at all levels in our communities to adopt lifestyles free of substance abuse by dealing openly and aggressively with the issues of denial, co-dependency and supply. We cannot sustain the high cost in loss of useful lives of Native Americans.

We will:

1. inventory our schools and communities to find the degree of substance abuse and the kinds of substances being used, and identify the suppliers,
2. stop the distribution of alcohol and drugs to our youth,
3. focus on prevention through utilizing healthy role models,
4. plan and conduct awareness campaigns to educate our communities about the high social costs resulting from substance abuse,
5. conduct chemical-free social events for our youth,
6. demonstrate, by example, leadership free of substance abuse,
7. work with our tribes, villages and communities, along with appropriate agencies, in establishing treatment/rehabilitation centers where needed,
8. establish peer support groups to promote recovery among those who suffer from drug or alcohol addiction,
9. design the special facilities and programs for awareness and recovery adapted to our Native American communities,
10. set "alcohol-free communities by the year 2000" as one of our highest priorities and
11. utilize all available resources to conquer the problems associated with substance abuse.

SERVICE

TO PROMOTE COMMUNITY SERVICE AS A NECESSARY PART OF AN INDIVIDUAL'S LIFE

Strong communities are built on a tradition of cohesion and sharing. The tradition of sharing and serving must be revitalized by placing a responsibility for community on our youth.

We will:

1. teach our youth the traditional concept of servant leadership,
2. establish intern programs which allow our youth opportunities to gain valuable experience in leadership and government services,
3. develop volunteer programs that will provide our youth with wise use of leisure time in building the community,
4. teach our youth their cultural traditions that support community service and help them develop cross cultural understanding,
5. establish community service projects as a major component of the youth councils,
6. recognize our youth for their time, talents and energy devoted to serving their community and
7. inventory the community to identify individuals who need special assistance or attention and develop community service projects designed to meet those identified needs.

This Journey Ends -- With A New Beginning

This *Journey*, the healing generation's journey, ends in the year 2000. From now until then, by linking in a great sacred circle the values and traditions of spirituality, unity, the environment, our heritage, sovereignty, our families, individuals, education, health, our economies, sobriety and service, we will arrive with strong, self-reliant American Indian and Alaska Native communities in which our youth can flourish.

Then it will be time to undertake a new *Journey* -- one of realization; one undertaken with pride and strength; one of which our youth will be in their rightful place in this great land and where indeed, the *"honor of one shall be the honor of all."*

Acknowledgement

Thank you, all the contributors, for the many hours you have given as **"the healing generation"** so that we could develop this agenda.

As you take this journey, please contribute again -- share your journey with us. Write and tell us what you have done, will do, how you have used this agenda, what your journey entails, how you define yourselves as **"the healing generation"**, and the progress you make toward where you want to be by the year 2000.

Honor your fellow travelers with your reports, your stories and your successes so that we may all share in the experience.

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Testimony to the United States Senate

Committee on Indian Affairs

"Challenges Facing American Indian Youth"

Mr. Billy Mills

February 9, 1995

Good Morning, Mr. Chairman McCain, Vice-Chairman Inouye, Committee Members and honored guests. I would like to thank you for this opportunity to speak to you today at this hearing addressing the challenges facing American Indian Youth.

I am honored to be here and hopeful that our discussions will evolve into some positive changes in the lives of American Indian youth and, indeed, young people of all races.

I am especially honored to, once again, see my old friend and fellow Olympian, Senator Nighthorse Campbell. Senator, you serve as an inspiration to Indian youth throughout this great land.

My name is Billy Mills and I am a member of the Oglala Lakota Nation. I was born and raised on the Pine Ridge Indian Reservation. My Indian name is Makoce Tehela, "Loves His Country." I come from a very large family. Including our mother and father, there were 15 of us in the family. We were orphaned early. I was 7 years old when my mother died and 12 years old when my father died.

When I was growing up, the white world called me Indian and the full blood Lakota called me Eiska, "Mixed Blood." Both worlds rejected me. I found another world or culture that accepted me on equal terms. This was the world of sport, specifically running. This allowed me to walk in two worlds with one spirit.

It saddens me that today, many Indian youth are still being rejected. This rejection discourages them from learning and understanding their culture, and ultimately realizing their value as citizens of two nations: their own tribal nation and the United States of America.

I learned to walk in two worlds with one spirit, displaying equal pride in my Lakota culture and my citizenship in the United States. I graduated from the University of Kansas and was commissioned an officer in the United States Marine Corps.

As a United States Marine Corps officer, I represented the United States at the 1964 Olympic Games in Tokyo, Japan. I won the gold medal in the 10,0000 meter run, becoming the first and still only American to ever win this event.

My victory was called one of the greatest upsets in Olympic history A movie was produced on my life called "Running Brave."

After the movie was released, my wife and I started receiving many letters and phone calls from young people throughout the country. Many were from Indian youth. Over 200 phone calls were from young people attempting suicide. Two of those cries for help ended in suicide.

All of the calls and the thousands of letters were crying for help. They spoke about one or several of the following:

1. Physical abuse
2. Sexual abuse
3. Alcohol/drug abuse
4. Teenage pregnancy/lack of parental skills
5. Racism
6. Rejection and low self-esteem.

We all have our stories and our list of shocking statistics on how our families are torn apart and the hopelessness many of our young people find themselves in.

One study on the stress young people felt as seniors in high school found that the majority of non-indian students felt stress from not knowing what to do after graduation whether to go to college. the work force, or the military or trying to increase their grade point average to get into the college of their choice. The majority of the Indian students felt their greatest degree of stress came from not feeling like they belonged. They felt different

I'll address this feeling of not belonging in my closing comments.

There are several ways in which I have tried to address the challenges facing our youth and there are two areas that I feel need to be explored.

#1. For six years in the early 80's, we had the Billy Mills Indian Youth Leadership Program, where we worked with approximately 500 young people from various reservations across the country.

We developed communication skills, listening skills, emphasized physical fitness and healthy lifestyles. We taught young people how tribal government and the federal government was structured and gave them an understanding of the government to government relationship involving the tribal and federal government.

We gave seminars on the free enterprise system and how our capitalist society related to the various governments in this country. All of this was centered around their Indian culture, the core of their identity, and with cultural sensitivity.

I feel this program contributed to the development of many of our current emerging Indian leadership. These young leaders are now college professors, attorneys, tribal leaders, etc. One of our program participants is now legal counsel to the Committee on Indian Affairs, Ms. Loretta Tuell.

#2. I am the national spokesperson for Christian Relief Services. One of our programs is Running Strong for American Indian Youth. Running Strong operates a leadership program in the Great Lakes Region that focuses on traditional Objiwe teachings.

It reinforces the good aspects of the participants' character so that they leave the program feeling proud of who they are and confident in themselves.

Running Strong has been culturally-sensitive from its inception, acknowledging the differences of Indian populations across the country.

On behalf of Running Strong, I was speaking before a regional cross country race where the participants were attempting to qualify for the National Cross Country Championships. Several non-Indian athletes were making fun of an Indian female athlete's last name.

Then it was announced the Indian athlete was running under a different name. The young non-Indian girls questioned why she was changing her name and then concluded, "If we had a last name like hers, we would change it too." They all began to laugh.

We then learned the young runner was using this race to honor her grandmother, so she was running under her grandmother's name, High Hawk. Tremendous interest was created in all the spectators and competitors as well. This young runner missed qualifying for the National High School Cross Country Championships by 1/100 of a second.

The comments were made, "How does she feel now She ran to honor her grandmother today and she didn't qualify."

The young girl's response was, "Today I ran with dignity, today I ran with character today I ran with pride. Today, I honored my grandmother."

#3. Another program that I am involved in is Wings of America. The mission of Wings is to promote positive alternatives and self-reliance among American Indian and Alaskan Native youth using running as a catalyst to inspire youth to effect change in themselves and their communities and to take pride in their cultural identities. The unifying force of Wings is to improve the quality of life among American Indian youth today.

Wings of America has achieved great success over the past 7 years. We have won 8 national cross country crowns, have contributed to the first ever American Indian National Collegiate Athletic Association (NCAA) Division II Cross Country Champion, have supported two Olympic trials competitors and we have had two Wings Runners represented on the US World Cross Country team.

We have established five regional Wings programs, (Wings of the Southwest, Southern Plains, Northern Plains, Great Lakes, and Northwest). We cover much of Indian Country and have conducted numerous clinics and workshops, including mini-running camps reaching 1,300 American Indian children between the ages of 6 and 14 in seven states.

We have about 30 former and current Wings runners in college today who have made All American status in cross country or track and field and are also excelling academically.

They are young male and female warriors. Being challenged and living life as a warrior centers on his or her life around 4 areas:

1 Self responsibility. As you become responsible for yourself, you reach out and help others become responsible.

2. Humility. Humble yourself to all creation. You are no better or no less than all living things. And as you find the balance in humility, never lose sight of the pursuit of excellence that will take you to victory.

3. Giving or sharing. Learn the value and power of giving. Example: you give respect to yourself and others.

4. A warrior takes the first three, self-responsibility, humility and giving, and then centers them around his or her core of spirituality.

There are other organizations, such as the National Indian Athletic Association, the N.E.E.D. Program (Native Emerging Elite Development Program) and the newly created Native American Sports Council of which Senator Campbell and myself are board members. They all employ similar concepts and are making great strides in addressing the social ills that are affecting many of our American Indian youth today.

The Native American Sports Council is a community based multi-sport member of the United States Olympic Committee.

The vision of the N.A.S.C. is to help bring unity out of tribal diversity through sport.

The mission is to promote athletic excellence and wellness through sports programs which combine traditional Native American values with sports and the values of the modern Olympic games.

The Native Emerging Elite Program (N.E.E.D.) is committed to develop and operate educational opportunities, financial assistance and training programs for American Indian Youth and Alaskan native athletes who possess high Olympic potential.

All of the above programs I am or have been involved with follow a very simple secret on how to succeed.

We help young people find their positive desires, know themselves and succeed. With desire comes passion, with passion comes self-motivation, with self-motivation comes work and with work comes success.

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This works because it is passion within us that allows us to pursue excellence all while we are acknowledging defeats, and it is the realization that defeat is not failure. Ultimately, the pursuit of excellence leads our young participants to victory.

We look for positive desires in sport, music, drama, dance, the arts, reading, writing, student government, etc. All extracurricular activities. All are components of a quality recreation program. We keep the Indian culture as the core of our program and operate with cultural sensitivity.

Yet it is ironic that today in America, very few Indian reservations have a fully staffed recreation department that is funded to operate effectively with trained recreation professionals. The National Indian Athletic Association is attempting to address this issue by conducting recreation seminars on the design, organization and implementation of recreation programs on Indian reservations but the NIAA itself is greatly understaffed and under funded.

We need to address this issue and help the existing organizations and tribes find the funding sources to operate effective reservation recreation programs with trained recreation professionals.

With every reservation in America staffed with professional recreation personnel, we can design, implement, and administer quality culturally-sensitive recreation programs.

Our sovereignty land base and its constituency live under a limited form of taxation without representation. This lack of representation in the American political scene has a direct effect on education, law and order, economic development, health care, etc. This is the starting place to counter the major problems on Indian reservations today.

Understanding tribal sovereignty and quasi-apartheid toward rights retained is a must for a moral and legal maturity of America in its tribal relationships.

It is this quasi-Apartheid toward rights retained that has made me feel different at one point. That difference caused me to doubt myself. Today, I still feel different, but I take strength, pride and dignity from this difference.

In closing, I would like to thank the committee for your sincere efforts to better the lives of American Indian Youth and to recognize the many Indian youth today who are walking in two worlds with one spirit in dignity, with character, and pride.

Running Strong for American Indian Youth®

1994 Annual Report

Running Strong for American Indian Youth® began in 1986 as a project of Christian Relief Services, a non-denominational, non-sectarian, not-for-profit organization.

Running Strong was founded on the precept of providing Native Americans with a "hand-up", rather than a "hand-out." Through several long-term, self-sufficiency programs, such as our Organic Gardening and Water Well Development projects, we are achieving this goal. Emergency needs are also being met for food, clothing, and housing.

Running Strong is involved in many programs designed to raise the standard-of-living and self-esteem of Native American youth. Individual athletic and academic scholarships, summer camps and cultural education are all methods employed by Running Strong. Olympic Gold Medalist Billy Mills, an Oglala Lakota Indian, is our national spokesperson. Mills grew up on the Pine Ridge Reservation in South Dakota, in the poorest county in the United States according to the U.S. Census Bureau. Billy Mills gives motivational speeches to young Native Americans throughout the country, urging them to stay off drugs and alcohol.

The Running Strong advisory board, composed almost exclusively of Native Americans and some very caring public servants from the United States Congress, helps our small staff assess pressing needs and ensures that American Indian cultural and spiritual values are preserved, promoted and respected.

__Running Strong for American Indian Youth®__ believes that both charitable organizations and the contributing public will benefit by full and accurate disclosure of all details which a donor might want to know. __Running Strong for American Indian Youth®__ has been certified by the IRS as a tax-exempt, non-profit organization 501 (c)(3). A copy of the financial report can be obtained by writing to: Paul Krizek, Executive Director, __Running Strong for American Indian Youth®__, 8815 Telegraph Road, Lorton, VA 22079. A donation to Running Strong for American Indian Youth® is the best way you can help many deserving Native American families and their children.

Thanks to Federal, Military, and Civilian Employees

We would like to express our sincerest thanks to you for designating **Running Strong for American Indian Youth®** (#1162) to receive your Combined Federal Campaign contribution.

Running Strong works in the area of housing, water resource development, domestic violence, child abuse, food relief, food self-sufficiency through organic gardening, health, nutrition and youth activities that promote healthy lifestyles through physical fitness and cultural identity. Due to your contribution, we were able to address these many needs of the American Indians, who still live in conditions akin to the Third World.

Our contributors come from every corner of the United States--and military bases and international posts around the world. We are extremely moved by the care and generosity that you and your colleagues have demonstrated with your designated gifts to American Indians through your support of the Combined Federal Campaign.

The concern and charity you have shown for others in positions of great need is beginning to make a difference.

__Running Strong for American Indian Youth®__ is approved for national participation in the Combined Federal Campaign by the U.S. Office of Personnel Management. CFC number is 1162. Gifts to Running Strong are tax deductible. Telephone (703) 550-2123.

CFC #1162

Combined Federal Campaign
Number 1162

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cover photo by Loretta Afraid of Bear Cook

Running Strong for American Indian Youth®

A Message from the Executive Director

Executive Director Paul Knzek (left) and Mel Lone Hill, Oglala Sioux Tribal Vice President, in front of the newly constructed Porcupine Dialysis Clinic

"Man did not weave the web of life, he is merely a strand of it. Whatever he does to the web, he does to himself."
- Chief Seattle -

Diabetes, which was unknown to American Indians sixty years ago, is six to eight times the national average and is one of the leading causes of death, blindness and amputations on the Pine Ridge Indian Reservation (*source: Service Unit Director, Indian Health Service, Pine Ridge*).

- 50% of the 1.8 million American Indians in the U.S. are under the age of 25.

Indian children have reached the generational point where they have no direct family to turn to for guidance. Until this generation, Indian elders were well versed in the old ways and, for the most part, were neither alcoholics nor substance abusers. Historically then, children could turn to their grandparents when they needed help with a problem. We have now reached the generation where both the parents and grandparents may be involved with alcohol and drugs and children have nowhere to turn. Too many Indian children are dropping out of school (estimated to be anywhere from 40 - 70%), and too many are committing suicide (2 - 6 times the national average) or turning to gangs. More often than not they are neglected, abused, using drugs, sniffing paint or drinking alcohol. The intense poverty, abuse and racism confronting Indian youth has shattered their self-image and self-esteem.

Many of the programs of **Running Strong for American Indian Youth®** provide Indian children with healthy alternatives to destructive behavior. For example, our Great Lakes Running Strong program teaches children to learn both traditional and contemporary ways of coping with problems. With four seasonal camps and a host of athletic and cultural activities, the children learn about the sweat-lodge as a means of physical and spiritual purification, about respect for the Earth, the plants and animals and all of our brothers and sisters. These programs teach Indian youth that they come from a rich and important heritage. This typifies our reliance on local solutions from grass roots Indian leaders.

As you will see from the following account of the past year's activities (FY 1994, 7/1/93 - 6/31/94), **Running Strong for American Indian Youth's®** commitment to Indian youth is reflected in each and every program by providing Indian youth with positive role models, such as our spokesman, Olympic gold medalist Billy Mills, and supporting prevention oriented programs which create opportunities for self-sufficiency and self-esteem while preserving, promoting and respecting Native American heritage, tradition, language, culture and the environment.

Paul E. Krizek
Executive Director

Running Strong for American Indian Youth®: Making a difference in Native American lives

In 1994, **Running Strong for American Indian Youth®** assisted many Native American children and their families. In addition to our established projects, numerous organizations and individuals receive grants from Running Strong. Last year, these grants were given in the form of emergency assistance, academic and athletic scholarships, and donations to grassroots cultural education programs.

After tornadoes ripped through the Pine Ridge Reservation, and destroyed many homes, Running Strong rushed emergency grant money to those in need, enabling them to repair their homes.

Two young members of our Great Lakes Running Strong program participate in a chalk-drawing art project.

Every year, Native American children are forced to sacrifice their dreams of a better life simply because they do not have the funds to continue their education. Other times, teenagers may have to drop out of high school to help support their families. Running Strong believes education is the key to the doors of opportunity and prosperity. For this reason, scholarships were granted to several promising Native American youth who otherwise would be unable to afford the "luxury" of an education.

Sports can play a major role in the building of self-esteem, where a child's health and happiness is an essential ingredient. It certainly did for our spokesperson, Billy Mills. Growing up on the Pine Ridge Reservation, Mills found he had a talent that would lift him out of the despair of the community surrounding him: running. Eventually, with perseverance, dedication and hard work, he won the gold medal in the 10,000-Meter run at the 1964 Olympics. Today, Running Strong funds many running clubs with the knowledge that there are many more kids who have the same dream that Billy Mills had forty years ago. One such group is the Little Wings Running Club. In 1994, Running Strong marked its third consecutive year of support for Little Wings, which teaches Native American children both traditions in Indian culture, and the basics of competitive running. "We try to make them proud of who they are," said Ramona Roach, Co-Director of Little Wings. That sentiment is the driving force behind Running Strong's youth and athletic grant programs.

"We try to make them proud of who they are."

To further Native American youth self-esteem, Running Strong sponsors Billy Mills' motivational speeches to groups across the country, urging young people to steer clear of drugs and alcohol, two addictions rampant on Indian reservations.

For many Native American children, decent housing does not exist.

Cultural awareness is another important aspect of growing up. A knowledge of one's culture generates self-respect and self-confidence, both qualities that Running Strong attempts to instill in Native American youth. By providing aid to such groups as the Lakota Youth Camp Courage and the Todd County Summer Recreation Program, Running Strong is helping to refocus Indian children's attention on the grand and inspirational tradition of their Indian heritage.

Coming Soon:

Calico Community Hall Rehabilitation

In the summer of 1940, a group of volunteers built the Calico Community Hall. The Hall has played an integral part in tribal history. It was first used as a school administered by the Bureau of Indian Affairs. In 1968, Senator Robert Kennedy visited the Hall while campaigning for the presidency. By the early 1970's, the Hall had become a meeting place for the American Indian Movement and the Oglala Sioux Civil Rights Organization.

Since then, however, the Hall has fallen into disrepair. After 20 years of neglect, the building was teetering on the brink of collapse when Running Strong was asked to help restore the hall to its former glory.

The Calico Community Hall rehabilitation project, designed to save a structure rich in Oglala history as well as to provide a community meeting hall for those living on the Reservation today, is one of our major commitments for the coming year.

GREAT LAKES RUNNING STRONG: BUILDING LEADERS FOR THE FUTURE

Based on the belief that it is better to build a child than to repair an adult, Great Lakes Running Strong (GLRS) addresses the needs of American Indian children through a youth discovery program. Designed to enhance leadership and coping skills and to improve mental and physical health of Indian children in Michigan, Minnesota and Wisconsin, the discovery program is most needed during the summer months when boredom often leads to alcohol and drug abuse and trouble with the law. This community-based grassroots program employs cultural and athletic activities to combat the growing hopelessness and despair that drive so many Indian children to substance abuse and suicide.

Running Strong thanks the Earl Beth Foundation and the Otto Bremer Foundation for their generous donations to our Great Lakes Running Strong program.

Horseback riding is one of many skills taught at the Great Lakes Anishinabe Youth Leadership Institute summer camp.

In 1993, the Great Lakes Running Strong for American Indian Youth program, which focused on fitness activities, merged with the Great Lakes Anishinabe Youth Leadership Institute, which stressed traditional arts taught in a wilderness setting.

Hundreds of Native American youth have participated in the GLRS program. Through a series of runs and cultural activities, the young people are challenged in physical, intellectual, emotional and spiritual ways, further promoting the aims of this program.

GLRS has served approximately 500 tribal youth representing the following tribes: St. Croix Ojibwa (Chippewa); Lac Vieux Desert Ojibwa, Lac Courte Oreilles Ojibwa; Lac du Flambeau Ojibwa; Red Cliff Ojibwa; Thunder Bay Ojibwa (Ontario); Menominee; Oneida; Stockbridge Munsee; Bad River Ojibwa; Forest County Potawatomi; Leech Lake Ojibwa; and Red Lake Ojibwa

Slim Buttes Agri-Dev Turns Empty Fields into Family Gardens

"Cultivators of the earth are the most valuable citizens. They are the most vigorous, the most independent, the most virtuous, and they are tied to their country, and wedded to its liberty and interests by the most lasting bonds."

--Thomas Jefferson

For the people of the Pine Ridge Reservation, community gardens not only represent a means of growing food, but also provide the key to the healing, rejuvenation and rebirth of a proud but sometimes desperate people.

Small-scale organic community farming represents everything Thomas Jefferson intended with his yeoman farmer ideal. It allows families and neighbors the opportunity to work together and gives them a method of subsistence and a means to productivity. It promotes good health through proper diet, demands that involved community members have a lifestyle based on nurture and builds self-esteem and self-worth. It provides Pine Ridge residents with an opportunity to return to their traditional relationship with Mother Earth.

For these reasons, Running Strong provided nearly $47,000 in funding to the Slim Buttes Agricultural Development Community last year. Fields are plowed and tilled, irrigation lines set up, and seeds and seedlings provided. Currently, 5% of all Pine Ridge residents take part in this family garden assistance program.

Pine Ridge residents use drip-line irrigation techniques to grow organic gardens

Running Strong for American Indian Youth®: Meeting Indian Needs Throughout North America

Arizona

■ Running Strong gave $1000 to Wilderness Research Expeditions, of Tucson, enabling the famed Tarahumara runners, from the Sierra Madre, to participate in the Leadville Trail 100 race.

California

■ Running Strong sent Billy Mills to speak to Indian youth at two events last year: the Summer Survival (smokeless) Camp for over 70 youth from grades 7-12, in Redding, hosted by the Local Indians for Education, Inc.; and to the United Indian Health Services' Health and Wellness Committee's Walk and Run event in Trinidad. In Sacramento, a Native American student was awarded a grant to promote Indian culture on his college campus.

Canada

■ Running Strong was proud to sponsor Billy Mills to attend the Youth Sports Festival in Victoria, BC, hosted by the Aboriginal Sports / Recreation Association of BC to promote leadership skills, addiction free lifestyles and positive role models. Earlier in the year, Mills spoke to an audience of over 4,500 young athletes from Canada and the US at the North American Indigenous Games in Prince Albert, Saskatchewan.

Colorado

■ Running Strong has recently opened a new field office in Boulder, Colorado. The new office puts us in the proximity of several Indian Reservations in the Plains and Southwestern United States. To contact our Boulder office, please write to Frank Crociata, Running Strong for American Indian Youth®, P.O. Box 7017, Boulder, CO 80306-7017. Or telephone: (303) 447-1329.

Michigan

■ Through the Great Lakes Running Strong program, Billy Mills attended the 3rd Annual Billy Mills Fun Run at the 1993 Bawating Pow-Wow for the Sault Ste. Marie Tribe of Chippewa Indians. (Also, see *Wisconsin*)

Minnesota

■ Billy Mills spoke to youth from Red Lake and Leech Lake tribes at the National Youth Sports program at Bemidji State University, and the Park Rapids Public School middle school program to over 500 students. (Also, see *Wisconsin*)

Montana

■ Running Strong purchases all letterhead and stationary supplies from the Native American-owned and operated Blackfeet Indian Writing Company, located in Browning. Also in Browning, $500 in scholarships were awarded to students of Browning High School. Billy Mills addressed young Native American runners at the USA Track and Field National Cross Country Championships in Missoula, and participated in the Crow Fair Teepee Creeper Fun Run, on the Crow Reservation. A promising Native American student, paying her way through college, was awarded an academic scholarship to help her achieve her degree.

Nebraska

■ Running Strong provided $5,000 in financial assistance to Wicahpi Vision, which operates a Native American-owned enterprise in Chadron, providing an outlet for art and crafts from over 400 Plains Indian artists.

New Mexico

■ Running Strong provided $5,700 worth of grant funding to Wings of America, a youth development program of The Earth Circle Foundation, Inc., of Santa Fe. An athletic grant was given to a young Native American runner to participate in the Footlocker Western Regional Cross Country Meet, in Zuni. A Native American from Albuquerque was given an athletic grant to attend the Kinney XC Meet in Montana.

Oklahoma

■ A $2,500 grant was given to the Cheyenne and Arapaho tribes youth program and Boy Scout troop. $3,000 was given to the Apache Tribe for their youth camp program. The First American League, in Anadarko, received a $2,000 cultural grant. Billy Mills addressed the crowd at the 1993 Oklahoma Indian Nation Pow-Wow Summerfest in El Reno, and participated in the cross country run. He also attended the 2nd Annual Billy Mills Running Strong 5K Run in Norman, hosted by the National Indian Athletic Association.

South Dakota

■ A grant of $9,000 was given to the Oglala Nation to help put on their New Year Pow-Wow. A $500 grant went to the Redshirt Community for CPR classes. Billy Mills attended the Pine Ridge Health Fair, held in August 1993. Last winter, Mills attended the dedication of the new food bank and dialysis clinic. For the construction of these two buildings, Running Strong provided $88,423 to the Oglala Sioux Tribal Food Bank, and $65,000 to the Porcupine Community Dialysis Center. Tiopa Yughan Tipi, a women's and children's shelter in Kyle, received $34,675 in funding from Running Strong. The White Buffalo Calf Woman's Shelter on Rosebud received $3,000. Wounded Knee Enterprises, a community development organization directed by former Oglala Sioux Tribal President John Yellow Bird Steele, was given $16,000 in assistance. The Timber Housihg Project, a program designed to build homes for the needy using Native American labor, received $5,097. The Oglala Sioux Tribe received $4,049 in emergency, cultural, and medical assistance. The Little Wings Running Club, in Rapid City, was awarded $500. Shannon County Schools received a sponsorship for $250. A $500 housing grant was given to the Indigenous People's Association, of Rapid City. The Wakpamni District was awarded $1,500, for use in leadership training. The Slim Buttes Agriculture Development Project, a family garden assistance program now serving 5% of the entire Pine Ridge Reservation population, received $46,947 from Running Strong, as well as a sorely-needed pick-up truck. Our Water Well Development program on Pine Ridge received $55,135. Last year, 24 new water wells were built under this program. Lakota Youth Camp Courage, based in Pine Ridge, was the recipient of $20,000 in grants. Several individuals were helped, as well. Emergency relief was given to Pine Ridge residents whose homes were hit by tornadoes. Academic scholarships were granted to those who otherwise would be unable to continue their education. Athletic scholarships were awarded to promising young runners, affording them the opportunity to compete nationally.

Utah

■ At Fort Duchesne, the Northern Ute Tribe hosted the 4th Annual Billy Mills Run during the Native American Warrior Veterans Memorial Association conference and Pow-Wow, which Mills attended.

Virginia

■ In an effort to reduce overhead, Running Strong has moved its national headquarters to more affordable offices in Lorton.

Wisconsin

■ Great Lakes Running Strong (GLRS), based in Exeland, but active in Michigan and Minnesota, as well, brought Mills up to the Lac du Flambeau Reservation for the annual American Indian Youth New World Run. The GLRS program, which uses Indian cultural traditions and athletics to build young Native American's self-esteem and self-worth, received $77,150 in grants from Running Strong.

Elsewhere

■ Running Strong also has assisted organizations and individuals in Indiana, Maryland, Oregon ($1,152), Vermont, and Washington State ($2,400). In Fiscal Year 1994, the final year of Running Strong's individual grant program, $18,475 in individual assistance was provided

Improving Healthcare and Attacking Hunger on the Pine Ridge and Cheyenne River Reservations

Ribbon-cutting ceremonies were held December 20 on the Pine Ridge Indian Reservation, to commemorate the openings of the new tribal food bank and the first Indian-owned and operated kidney dialysis center in the U.S.

Food is one of the top priorities on Pine Ridge, which was rated the poorest place in the United States by the 1990 census. Consequently, hunger is a chronic problem for the residents. The former food bank was located in a decaying building that had been condemned in 1968. **Running Strong for American Indian Youth®** underwrote construction costs for a new 10,000 square foot building for the Oglala Sioux Tribal Food Bank. The new food bank is located in Evergreen, South Dakota, and will provide much-needed food to approximately 6,000 people.

Water filtration units used in the new dialysis clinic in Porcupine, South Dakota.

To provide quality health care for Indian patients with kidney failure, a major complication of diabetes, Running Strong obtained funding for construction of a dialysis center on the Pine Ridge Reservation adjacent to the Porcupine Community Health Clinic. The new dialysis center contains 10 dialysis machines. In addition, Running Strong funded the installation of a specialized water treatment system. This clinic is expected to support up to 28 patients, on a reservation where diabetes has reached epidemic proportions.

Following this success, Running Strong is now in the process of constructing a second dialysis clinic, this one to be located on the Cheyenne River Sioux Reservation in Eagle Butte, South Dakota.

"Timber Project" Housing Initiative:

Native American Homes Built with Native American Labor

The Pine Ridge Reservation is the home of the Oglala branch of the Sioux Indians. It is as poor as America gets....[One] measure of poverty is bad and critically scarce housing. "We've got 2,000 families on our waiting list, and those are the ones who haven't given up waiting," said Carmel Richards, finance officer of the tribal housing authority....As a result, she said; "We see a lot of extended families in one unit. We've come across houses where there's 16 people in three bedrooms."

--Peter T. Kilborn
from The New York Times
September 20, 1992

In the two years since this story appeared in The New York Times, **Running Strong for American Indian Youth®** has provided funding for a housing initiative on the Pine Ridge Reservation to combat these appalling conditions.

The Timber Project Housing Initiative is designed to utilize the greatest amount of natural materials and labor locally available, to build low-cost housing for those in need and to rehabilitate existing units which have fallen into disrepair. Unlike government-run housing programs, the Timber Project Housing Initiative does not contract work from outside of the Reservation. By making use of labor and materials indigenous to the Reservation, we are employing the philosophy upon which we were founded: to provide a "hand-up", not a "hand-out."

FINANCIAL REPORT FOR FISCAL YEAR 1994

Independent Auditor's Report

To the Board of Directors
Running Strong for American Indian Youth, Inc

We have audited the accompanying balance sheet of Running Strong for American Indian Youth, Inc., an affiliate of Christian Relief Services, Inc., as of June 30, 1994, and the related statements of support, expenses and changes in fund balances and cash flows for the year then ended. These financial statements are the responsibility of the organization's management. Our responsibility is to express an opinion on these financial statements based on our audit.

We conducted our audit in accordance with generally accepted auditing standards. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation. We believe that our audit provides a reasonable basis for our opinion.

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of Running Strong for American Indian Youth, Inc. as of June 30, 1994, and the results of its operations, changes in fund balances and cash flows for the year then ended, in conformity with generally accepted accounting principles.

Our audit was made for the purpose of forming an opinion on the basic financial statements taken as a whole. The supplemental information is presented for purposes of additional analysis and is not a required part of the basic financial statements. Such information has been subjected to the auditing procedures applied in the audit of the basic financial statements and, in our opinion, is fairly stated in all material respects in relation to the basic financial statements taken as a whole.

Reznick, Fedder & Silverman
Bethesda, Maryland
August 12, 1994

BALANCE SHEET

ASSETS		
Cash		$ 55,604
Pledges receivable, net of allowance of $8,150		46,182
		$101,786
		======
LIABILITIES AND FUND BALANCES		
Accounts payable		$ 22,968
Fund balances		
Unrestricted	$38,914	
Restricted	39,904	78,818
		$101,786
		======

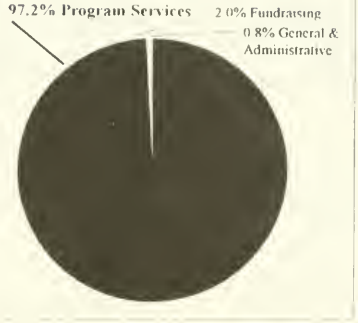
STATEMENT OF SUPPORT, EXPENSES AND CHANGES IN FUND BALANCES Year ended June 30, 1994

	Unrestricted	Restricted	Total
Support			
Public Support			
Cash grants	$345,000	$ -	$345,000
Indirect public support	81,274		81,274
Cash contributions	12,684	154,924	167,608
Donated materials	8,394	-	8,394
Special event (net of direct expenses of $13,825)	1,412	-	1,412
Matching grants	1,091	-	1,091
	$449,855	$154,924	$604,779
Expenses			
Functional expenses			
Program services	207,047	363,900	570,947
Fundraising	12,072	-	12,072
General and administrative	4,229	-	4,229
	223,348	363,900	587,248
EXCESS OF SUPPORT OVER EXPENSES (EXPENSES OVER SUPPORT)	226,507	(208,976)	17,531
Transfer from unrestricted fund balance	(236,733)	236,733	-
Fund balances, beginning	49,140	12,147	61,287
Fund balances, end	$ 38,914	$ 39,904	$ 78,818
	=======	======	======

STATEMENT OF CASH FLOWS

Cash flows from operating activities	
Excess of support over expenses	$ 17,531
Adjustments to reconcile excess of support over expenses to net cash provided by operating activities	
Allowance for doubtful pledges	1,576
Changes in assets and liabilities	
Increase in accounts payable	21,131
Decrease in pledges receivable	11,413
Net cash provided by operating activities	51,651
NET INCREASE IN CASH	$1,651
Cash, beginning	3,953
Cash, end	$ 55,604

EXPENDITURES



STATEMENT OF FUNCTIONAL EXPENSES

Program Services	Unrestricted	Restricted	Fundraising	General & Administrative	Total
Cash grants	$107,218	$363,519	$ -	$ -	$ 470,737
Contract services	62,750	-	-	-	62,750
Meetings and travel	8,610	-	-	645	9,255
Wages and fringe benefits	16,148	-	-	-	16,148
Production fees	278	-	12,072	-	12,350
Professional fees	-	-	-	2,500	2,500
Procurement fees	1,949	381	-	-	2,330
Office supplies	-	-	-	29	29
Dues and subscriptions	-	-	-	45	45
Shipping and handling	1,700	-	-	195	1,895
In kind expenditures	8,394	-	-	-	8,394
Miscellaneous	-	-	-	779	779
Bank service charges	-	-	-	36	36
	$207,047	$363,900	$ 12,072	$ 4,229	$587,248

NOTE A - ORGANIZATION AND SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

Running Strong for American Indian Youth, Inc (the organization) was incorporated in 1990 under the provisions of the Virginia Nonstock Corporation Act and is an affiliate of Christian Relief Services, Inc (CRS) It is organized to provide the American Indian Community with relief (food, clothing, shelter and water) and to support traditional cultural and educational opportunities, athletic programs, and sponsor programs that are geared towards health counseling and alcohol and drug abuse prevention The organization receives a substantial amount of its support from CRS

A summary of the organization's significant accounting policies consistently applied in the preparation of the accompanying financial statements follows

Provision for Doubtful Pledges

The organization provides an allowance for doubtful pledges receivable based on the anticipated collectibility of the pledges receivable

Donated Materials and Services

Donated materials are recorded at their fair market value at the time of receipt Upon contribution to a donee organization by Running Strong for American Indian Youth, Inc , the materials are recorded at their fair market value

A substantial number of volunteers have made contributions of their services to the organization The value of these donations is not reflected in the accompanying financial statements since the donations are not susceptible to objective measurement or valuation

Grants Received

The organization has received grants from CRS, an affiliate, and from foundations CRS allocates grants to the organization after CRS has paid fundraising and other costs Revenue is recognized in the year received

Contributions and Pledges

The organization has received all of its indirect public support pledges from participants through the Combined Federal Campaign Such unrestricted contributions are recognized as support and recorded as revenue when the organization is notified of the pledge

Income Taxes

The organization is exempt from income taxes under Section 501(c)(3) of the Internal Revenue Code under a group exemption with CRS, except for unrelated business income as defined in the Code The organization did not have any unrelated business income during the year ended June 30, 1994

NOTE B - RESTRICTED CONTRIBUTIONS

During the year ended June 30, 1994, Running Strong for American Indian Youth, Inc received restricted contributions of $154,924 to be expended for projects specific to helping American Indians as restricted by the donors As of June 30, 1994 $39,904 was unexpended and due from the unrestricted fund

Board of Directors

Eugene F. Krizek, President
Rev. Susan E. Goff
Rev. Charles T. Holliday
Adeline R. Krizek
Marshall A. Mackler
Rev. Theodore E. Zuern, S.J.
Seileen M. Mullen
James J. O'Brien, Esq.
Janice C. O'Neill
Paul J. Peckar, Ph.D., M.D.
Clyde B. Richardson

Advisory Board

Billy Mills, Spokesperson	Oglala Lakota (Sioux)
Loretta Afraid of Bear Cook	Oglala Lakota
R.C. Ahtone	Kiowa
Joe American Horse	Oglala Lakota
Karen Artichoker	Sicangu Lakota
Richard Broken Nose	Oglala Lakota
Debbie Broken Rope	Sicangu Lakota
Warren Buck Elk	Fort Peck Sioux and Assiniboine
Pat Burnette	
Tom Cook	Mohawk
Una Danforth	Oneida
Sen. Thomas Daschle	
Diane Defoe	Red Cliff Chippewa
Marvin Defoe	Red Cliff Chippewa
Hubert Dillon	Sicangu Lakota
Frank Ducheneaux	Cheyenne River Lakota
Emil Her Many Horses	Oglala Lakota
Chris Jackson	Bad River Chippewa
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Leonard Little Finger	Oglala Lakota
Ken Lone Elk	Oglala Lakota
Mel Lone Hill	Oglala Lakota
Bill Lontz	
Betty Martin	Lac Vieux Desert Chippewa
Rep. James P. Moran	
Sen. Ben Nighthorse Campbell	Northern Cheyenne
Elmer Savilla	Quechan
Ernie St. Germaine	Lac du Flambeau Band of Lake Superior Chippewa
Victoria Summers	Seneca
George Taylor	Lac Courte Oreilles Chippewa
John Yellow Bird Steele	Oglala Lakota

Program Directors

Loretta Afraid of Bear Cook	Wicahpi Vision
Ernie St. Germaine	Great Lakes Running Strong
Richard Little Hawk	Calico Community Hall Restoration
Ken Lone Elk	Work for Homes
Tom Cook	Timber Project and Slim Buttes Agri-Dev
Warren Buck Elk	Dialysis Center Buildings
Mary Horse Felicia	Oglala Sioux Tribal Food Bank
Karen Artichoker	White Buffalo Calf Woman Society Shelter
John Yellow Bird Steele	Wounded Knee Enterprises
Doug O'Bryan	Waterwell Development
R.C. Ahtone	Apache/Kiowa Cultural Program

Running Strong Staff

Paul Krizek, Executive Director
Frank Crociata, Field Director
Sam Hupart, Editor and Executive Assistant

No person will be excluded from participation or subject to discrimination in any program or position of employment on the grounds of race, color, sex, age, handicap, sexual orientation, religion or national origin.

In an effort to reduce overhead, Running Strong has moved its headquarters to more affordable offices. Our new address is: **Running Strong for American Indian Youth®**, 8815 Telegraph Road, Lorton, VA 22079. Our new phone number is (703) 550-2123.

Running Strong has recently opened a new field office in Boulder, Colorado. The new office puts us in the proximity of several Indian reservations in the Plains and Southwestern United States.

To contact our Boulder office, please write: Frank Crociata, **Running Strong for American Indian Youth®**, P.O. Box 7017, Boulder, CO 80306-7017. Or telephone: (303) 447-1329.

Running Strong for American Indian Youth®
8815 Telegraph Road
Lorton, VA 22079

Ojibwa Prayer

Grandfather,
Look at our brokenness

We know that in all creation
Only the human family
Has strayed from the Sacred way.

We know that we are the ones
Who are divided
And we are the ones
Who must come back together
To walk in the Sacred way.

Grandfather,
Sacred one,
Teach us love, compassion, and honor
That we may heal the earth
And heal each other.

Printed on recycled and recyclable paper

Testimony to the United States Senate Committee on Indian Affairs
February 9, 1995
Dr. Valora Washington
Vice President for Programs
Valorie Johnson
Program Associate to the Vice-President for Programs
W.K. Kellogg Foundation
Battle Creek, MI 49017

INTRODUCTION TO THE W.K. KELLOGG FOUNDATION

It is a great honor to have the opportunity to share with you information on the W.K. Kellogg Foundation's program activities designed to enhance opportunities for American Indian youth. It is apparent that the W.K. Kellogg Foundation and the Senate Committee on Indian Affairs share a commitment to make the world a better place in which American Indian youth can grow. We also believe in the vitality of Native youth of today and share the vision as expressed by David Lester, Executive Director of the Coalition of Energy Resource Tribes that they will become "the healing generation, the generation that will heal the bitter, social, and economic sores that blight the face of Native Indian tribal societies, and the generation that will heal the strained relations between Indian people and non-Indian America."

As policymakers and philanthropists, it is important that we share this commitment and this vision as neither of us is sufficient to master the challenges facing American Indian youth if working alone. It is only when we combine our resources, and include other voices, that we can turn our commitments and visions into reality.

The W.K. Kellogg Foundation, located in Battle Creek, Michigan, was established in 1930 to "help people help themselves." As a private grantmaking foundation, it provides seed money to organizations and institutions that have identified problems and have designed constructive action programs aimed at solutions. A majority of the Foundation's grantmaking is focused on the area of youth, but also includes leadership, philanthropy and volunteerism, community-based health services, higher education, food systems, rural development, groundwater resources (in the Great Lakes area), and economic development (in Michigan). Programming priorities concentrate grants in the United States, Latin America and the Caribbean, and southern Africa. Today, it is numbered among the largest philanthropic organizations in the world. During the 1994-95 fiscal year, expenditures will be $268 million.

The mission of the Foundation is to "help people help themselves through the practical application of knowledge and resources to improve their quality of life and that of future generations." The values expressed by W.K. Kellogg, the founder, are at the core of programming. These include the basic belief in the capacity of people to define their own

problems and actively participate in and contribute to their solutions; prevention is preferable to treatment; solutions should be realistic and sustainable; education is the best means of improving one generation over another; and patience and persistence are often essential in reaching goals as there are no quick fixes to social problems.

AMERICAN INDIAN YOUTH: A GENERATION OF FIRSTS

We, too, are familiar with the many reports that have been issued documenting that American Indian youth have the negative distinction of ranking at the bottom of virtually every socioeconomic indicator (US Department of Health & Human Services, 1987).

Furthermore, reports state that the American Indian youth population is especially vulnerable as they are younger and growing faster than the overall population of the country, and experience the highest rates of suicides, removal from the home, alcoholism, and accidental deaths when compared with any other group of youth in the nation. Today, over 50% of the American Indian population is under the age of 18 (US Bureau of the Census, 1990). A report by Yates which appeared in the American Journal of Psychiatry in February 1987 stated:

> "To grow up as an Indian child today is to grow up as a member of the most severely disadvantaged population within the United States. The pervasive emotional, physical, and social disabilities create a legacy of hopelessness and helplessness from which Indian youth must struggle to emerge... The cards seem to be stacked against Indian children from the time they enter school, and their achievement deficits become increasingly apparent as they move through the school system. These disabilities stand as the penultimate predictors of a problematic future."

Today's American Indian youth are living a childhood of firsts. They are the first generation to grow up on some reservations where there are gaming casinos and bingo operations; the first generation where there are many children with multi-tribal or multi-cultural backgrounds; the first generation where youth gangs, violence, and drugs have become prevalent influences in tribal communities; the first generation where half of the American Indian population resides on reservations and the other half resides in urban and suburban communities; the first generation that has increased access to community-controlled and often culture-based formal schooling and tribal colleges; and the first generation where there are more career opportunities in their own communities, allowing them to stay closely connected to their families, their tribe, their cultural roots.

Like other youth, they are the first generation that lives in environments defined by computer-generated information networks and new forms of television; the first generation that will face a job market dominated by the need for thinking and decision-making skills at all job levels rather than just good work habits, literacy, and job-specific technical skills; the first generation that faces greater risks to their health as a result of AIDS and other sexually transmitted diseases; the first generation that will have to compete for jobs in a global

economy that will require skills and training beyond a high school diploma. The combined force of these "firsts" as well as many other rapid changes in the society at large have created both positive and negative changes and present many new challenges for American Indian youth, families, and tribal communities, be they on reservations, in rural areas, or in the cities.

As with all youth, American Indian youth depend on the social fabric of their families, communities, and institutions for nurturance and the support, resources, and opportunities necessary for healthy development. The challenges to us, as policymakers and philanthropists, is to reinvest in and support families, communities, and those institutions that serve youth, so that once again they can work in tandem to ensure the positive development of our children and young people.

THE CHALLENGE: CLOSING GAPS BETWEEN WHAT WE KNOW AND DO

We've all heard the African proverb, "It takes the whole village to raise a child." We truly believe that it takes a caring community -- not just families, not just youth workers -- but all of us joining forces to truly meet the needs of youth. Building such tribal communities requires a shared vision, one that's shaped by many hands and many voices.

The primary challenge that we face is to close the gap between what we know works and what we actually do to improve the well-being of youth. We know better than we do.

- We need partnerships because our view is that as a society we have chosen to ignore/neglect American Indian youth. We say "neglect" because we know better. In our efforts to promote tribal economic development we've often ignored the social development, particularly of youth, even when we know there must be a balance between the two for healthy development to occur.

- Research over the past 20 years has greatly enriched knowledge of importance of this period of life, particularly early childhood.

- We know we must offer youth opportunities to develop skills, contribute, belong, form close relationships, and safely explore new ideas while avoiding real risks. Yet, we continue to fund services and programs that exist to fix youth problems.

- Typical programs for the nurturance of youth just haven't kept pace with the lessons we have already learned.

- We are applying what we know very poorly

- Awareness is growing that this quiet crisis threatens not only the youth themselves, but our future as a nation

We are awestruck by our failures for American Indian youth. We are awestruck because, we know we can do better. We know we can brighten the future for these youth. Many effective strategies have been used across our nation that work for kids, for families, and for communities and in particular, for Indian communities. The time has come to build upon these successes and establish comprehensive, coordinated policies, and practices that work efficiently and effectively. By doing so, we can make a lasting difference for children and families. What works and is available for some must be brought to scale and made available for all.

Margaret Mead once said, "To really change the system you must start everywhere at once." To close the gap between what we know and what we do will require continuous, proactive visioning; strategic/collaborative planning; and united/concerted action among all of us. To us this is not an impossible dream. It is very achievable. We learned from Mahatma Ghandi's words... "To believe that what has never happened before in human history is possible."

The challenge for us, as policymakers and philanthropists, is to make a difference and join forces with others so we can have an impact on the vital decisions and action that is occurring in tribal, state and federal governments right now.

Before we can build partnerships or create the future that we want, however, we have to start with our values. Then, we must articulate our vision. We must focus on what we believe will make the difference. And, then we must accept the call to action. Values, vision, focus and action. These are the four keys that we believe will help us create the future that we want.

It all starts with VALUES. Ours are very simple: Caring relationships are the soul of productive human existence. It is through these relationships that most individuals thrive, learn, and grow.

We need to create or enhance relationships that encourage the growth of competent, caring, loving, and lovable people: parents caring about their children; teachers caring about their students; families caring about their neighborhoods; children caring about their elders; institutions caring about the communities around them; tribes/Indian nations caring about all their members; and vice versa. These are all important caring relationships that are critical to our continued survival.

Our values say that youth should be cherished in families, supported by communities, considered holistically, and nurtured with care.

These values lead to a VISION of creating a world where caring exists - bring into being what is believed or valued. The vision is building upon our record of success in serving Indian youth, and our considerable knowledge base. Our vision must include "bringing to scale" the policies and practices that have proven to be effective. This vision encourages us

to leverage our skills and expertise into the broader systems changes that will strengthen youth.

To create a vision of moving to scale will require close attention to how we apply what we know..... how well we as philanthropists and you as policymakers can build partnerships with others.

In the future, each of us must assess what it means to create positive change for Indian youth. Knowing that "it takes the entire village to rear the child," - we must broaden our base of support for families and youth. Through highly collaborative leadership, we will strengthen our ability to address current challenges while keeping an eye on our dreams and possibilities; our focus is on what we want to create for Indian youth and their families. We must be more community-inclusive: empowering even politicizing parents, and getting the entire tribal community involved, not just specialists. Getting new people involved on the local level to work together for youth such as our business leaders, our tribal councils, Indian social workers, spiritual leaders, teachers, athletes, and political leaders is required.

From the values and vision we must FOCUS on what must be done.

There are several key areas of focus which I believe are critical to us in building partnerships right now. First, at the local level, each of us must help prepare others to serve as advocates, policy analysts and spokespersons for youth and families. We must learn from each other how to better include the voices of families and communities in our professional activities, and to collaborate with others who share our vision. Second, building upon our experiences, we can select a few key issues --- such as promoting positive, holistic youth development - and create even more powerful media campaigns and model projects which broaden the impact of the messages. Third, we must pay more attention to issues of diversity -- taking a look at what works for young men and young women, for families at all points in the life cycle, for different tribes and Indian nations, and for different ethnic groups.

Yes! We have an awesome task before us. It would be very easy to simply develop more programs or change one more procedure. Instead, we are being challenged to make fundamental reforms in the systems which touch the lives of American Indian youth.

The primary message we want to leave you with today is that we have to widen the circle if we want to close the gaps between what we already know and what in reality happens to American Indian youth. It starts with values, with vision, with focus. But, then comes the call to committed concerted ACTION.

MEETING THE CHALLENGES: A FEW PROGRAMS THAT WORK

A commitment to focus action for American Indian youth is the cornerstone of W.K. Kellogg Foundation grantmaking in this area. Over the years, the W.K. Kellogg Foundation has concentrated efforts on applying this knowledge to the problems affecting youth. Our positive development focus and the emphasis on community relationships - interpersonal as well as interdisciplinary and interagency - have become hallmarks of our work. We have identified three underlying principles that will continue to guide our grantmaking. These include integration, inclusivity, and capacity building.

Through our grantees, the W.K. Kellogg Foundation is improving the well-being of Native youth in a number of ways. Internally, we have taken steps to analyze our grantmaking, educate our staff and board about the challenges and opportunities facing American Indians, and assessed various opportunities for strategic programming. In the past five years alone, we have supported projects aimed at improving the quality of life for American Indians, totalling over $17.5 million. The trend has been toward funding more community-based efforts directly, where projects are planned, implemented, and evaluated by American Indians themselves.

Time will not permit us to detail all of the W.K. Kellogg Foundation's work to support Native American youth. We will cite today a few examples of our programming to illustrate the principles we've shared. These examples are Families For Kids, the Kellogg Youth Initiatives Program, Families and Neighborhoods, and Health.

Families for Kids:

For many American Indian youth, the family and tribe serve as the center of their circle and the central people in their lives. In the past, when young people's supports have been weakened and more support was needed, the answer was to remove children from weak families, resulting in high rates of removal to boarding schools, to orphanages, or to families outside of their tribal circle. Today, even in light of the Indian Child Welfare Act, removal rates are shockingly very high. Equally alarming are current discussions of solutions focused on creating boarding schools for pre-schoolers, revitalizing orphanages, and building more boarding schools.

One initiative that has touched the lives of American Indian youth has taken the integrative approach. This initiative is Families for Kids, whose goal is to ensure permanent families for all children in foster care. Families for Kids is focused on achieving specific outcomes:

- Supporting families to solve their own problems
- Coordinating family services among professionals
- Providing families with a single casework team
- Providing children with a single foster home in their own neighborhood, community, extended family

- Placing children in a permanent family within one year

These five systemic outcomes are not only a symbol for change within Families for Kids projects, but they are also becoming a trademark for a simple, straightforward but highly complex process for changing the child welfare system.

In December 1994, the Foundation announced the Families for Kids program awards totaling $21.7 million to support family preservation, adoption and foster care reforms.

Many of the nine projects will implement ethnically-oriented strategies for involving African-Americans, Native Americans, and Hispanics in finding permanent homes for these children. Some of the grant recipients that will specifically address the needs of American Indian youth include:

- Arizona Children's Home Association, Tucson;
- Montana Department of Family Services and the Montana Post Adoption Center, Helena; and
- The Washington State Department of Social and Health Services and the Children's Home Society of Washington, Seattle.

In addition to work for Native American children in three states/communities, a grant was awarded to Native American Educational Services (NAES) College, in Chicago, Illinois, to develop a plan for Native American children in foster care to enhance their placement with permanent families. At this time, NAES is working with others to establish an American Indian Family Defense Fund to serve as a resource and advocate for American Indian children, and families. Families for Kids holds great potential to ensure more permanent families for the great number of children, including American Indian children who are in foster care.

Kellogg Youth Initiatives Program

Another major initiative that has touched the lives of individual American Indian youth is the Kellogg Youth Initiatives Program (KYIP). This program includes American Indian youth who reside in three very different geographical areas of the state, a state reservation, a rural area, a major metropolitan area. Five years ago, the Foundation started the Kellogg Youth Initiatives Program, a 20-year commitment to explore comprehensive, bold approaches to addressing the problems of youth. The primary goal of KYIP is to improve the quality of life for young people in three selected communities in Michigan by strengthening positive environments in which they can best develop and grow. A secondary goal, in the interest of youth everywhere, is to create program models that can be adapted by other towns, cities, or regions.

We recognize that positive youth development hinges on the existence of supportive communities. Strong institutions and effective programs are critical, but they are only one

piece of the solution. Therefore KYIP is focusing attention on leadership development, community capacity building, and targeted grantmaking.

We are helping these communities identify, strengthen, and mobilize resources on behalf of youth so that these communities become the best places they can be for a young person to be born into and grow up in.

Health

Another example is a grant to the Milwaukee Indian Health Board (MIHB) in Wisconsin. This effort, funded at $182,747 over a three-year period, aims to improve maternal and infant health among urban Native Americans by identifying pregnant women and infants and providing them with a network of effective health and education services.

Among American Indians the infant mortality rates are extremely high, and they are compounded by the trend among many Indian women to move back and forth between cities and reservations during their pregnancy, reducing or eliminating the continuity of prenatal and early infant care. Urban Native Americans identified the need to network a series of 10 clinics on six reservations with the urban clinic. The network was necessary to provide comprehensive prenatal care for expectant mothers no matter what their current residence. It appears that both the overall maternal and infant case management program designed for American Indian women and the coordination of services between the urban setting and the reservations are potentially replicable for American Indians in similar situations in other areas of the country.

Families and Neighborhoods

There have been a number of grants that have focused on capacity building in American Indian communities and most, if not all, will either directly or indirectly impact American Indian Youth. For example, a grant was given to the Saginaw Chippewa tribe to build their capacity as a community to provide comprehensive services and activities that are culturally-based to families. Families identified the need to strengthen inter-generational ties and build a stronger sense of "neighborliness" on the reservation. As a result of the grant, they have held a community-wide celebration of the babies and taught parenting skills in the process; . they have introduced the Ojibwa language into their Montessori pre-school curriculum and invited elders in to teach it; they have completed the volunteer construction of a sweat lodge and renovation of a farmhouse in which community talking circles and other support groups are held; and they have developed a community garden, planted corn, beans, and tobacco, and are teaching youth how to care for the garden and use the herbs and tobacco properly for spiritual purposes. In essence, they have developed a program that respects and promotes the physical, emotional, spiritual, and academic development and competence of all the youth and families within their tribal community.

There have also been grants that have focused on youth leadership development, language and cultural survival, increasing the use of technology, and improving the skills of young Native journalists, poets, scientists, artists, and mathematicians. Other projects have extended mainstream youth programs to American Indian communities that have requested them, such as Girl Scouts, 4-H, YMCA, Boys and Girls Clubs, and Cooperative Extension After-School Programming. Initiatives have touched the lives of the unborn to the young adult.

OVERALL IMPACT OF NATIVE AMERICAN PROGRAMMING

As we explore ways to create positive social change, there are many strategies that we can join forces on. The following four strategies emerge from lessons we've learned at the Kellogg Foundation in our approach to human development and change.

1. Enhance the capacity of youth, families, tribal communities, and Indian nations to strengthen their abilities to solve their own problems.

2. Form innovative partnerships and encourage collaboration and cooperation, as opposed to independent, isolated action, on complex issues.

3. Promote and create opportunities for leadership development.

4. Invest more in the prevention of social problems that limit individual potential and drain social resources.

Strategy 1: Enhance the capacity of youth, families, tribal communities, and Indian nations to strengthen their abilities to solve their own problems.

We can no longer be content just offering services to Indian youth. We have to help them build their own capacity to assess and access the opportunities available to them. We have to help them remain strong as they create opportunities to be seen, heard, trained, and allowed to contribute. As Karen Pittman, Director of the Academy for Educational Development's Center for Youth Development recently wrote, " We are not serving the young people of this country if we aren't also organizing to help them extract the respect, resources, recognition, and responsibility that they deserve."

For too long, efforts to address American Indian youth, family, and community needs have been prescribed by outsiders. While experts from universities, foundations, government agencies, and similar institutions frequently make valuable contributions, such as financial resources, to solving American Indian youth concerns, they often remain too far apart from the Indian youth and families that they want to serve. A typical outcome of many Indian youth efforts is that programs get put into place that inadequately address the needs of the people they are assigned to help. The intentions may be noble, but solutions imposed from

the outside seldom work. Community people are in the best position to solve their own problems; only they can decide what assistance they need to build their capacity to do so.

Strategy 2: Form innovative partnerships and encourage collaboration and cooperation, as opposed to independent, isolated action, on complex issues.

In its grantmaking experience, the Foundation continually has reinforced that solutions must be comprehensive and collaborative if they are truly going to support youth, families and communities and be sustained after Foundation funding expires. Social problems are complex and multifaceted. In working with Native American groups, programs that seek to prevent or treat isolated problems, such as teen pregnancy, drug abuse, or school failure are less effective than programs that respond holistically to youth's developmental needs and strengths, rather than their deficits.

Therefore, the agencies and institutions that serve youth - schools, community centers, religious institutions, recreation departments, social service agencies, libraries - need to improve their ability to work together to plan appropriate services for youth, and to ensure that all youth have equitable access to opportunities to achieve, to become competent, and to build positive relationships with their peers, parents, and other adults.

Strategy 3: Promote and create opportunities for leadership development.

American Indian youth face enormous challenges. Leadership, now and in the future, is absolutely fundamental in responding to the challenges they face.

Since leadership is dependent on united action and seeks to add to capacity, leadership which invites participation is preferable to leadership which divides or dominates others. Culture-based leadership that is based upon shared visions, cooperation, sharing decision-making and responsibility for change, and being able to be a follower as well as a leader needs to be promoted, respected, and developed.

Government can help by supporting programs that not only train young leaders, but that also train the people who want to serve youth, and by respecting traditional cultural forms of leadership when interacting with tribal groups on behalf of youth.

Strategy 4: Invest more in the prevention of social problems that limit individual potential and drain social resources.

As a nation, we underinvest in preventive services for youth. Programs with proven effectiveness for American Indians such as Head Start, WIC, Indian Health Clinics, culture-based Alternative schools, tribal colleges, UNITY - Indian Youth Development Programs, and American Indians in Science and Engineering (AISES) serve only a fraction of eligible children.

Indian communities need support to build holistic services for all the youth that reside in their communities, not just the brightest or the ones with the problems.

They need resources to help youth build competencies by increasing the informal sources of support provided through voluntary and community associations in areas such as sports and recreation, community services, problem prevention, and science and math education.

Inclusion of youth on their tribal councils or support for the formation of youth tribal councils has also proven to be an effective means for youth to learn skills and get involved in their communities.

Prevention of costly and damaging problems is widely regarded as a principle of effective programs for children. A substantial body of research has established that preventing problems before they become crisis and promoting positive development of youth is the most effective way to address the needs of youth.

Too much emphasis and too many resources have been directed to treatment after the problems have occurred, for example, to reform abusive parents, to punish young offenders, to rehabilitate substance abusers. Although sometimes costly, investments in prevention pay off in the long run.

CONCLUSION

Almost everyone agrees that policies and programs for American Indian youth should be flexible, comprehensive, developmental and preventive; involve the family; emphasize tribal community control; be staffed by well-trained, dedicated and innovative professionals; and be led by visionary leaders who relate to youth and have the ability to create positive change. The challenge is to turn these principles into practice.

Most importantly, we believe that Native American Indian youth of today are ready to lead and to carry the vision of the healing generation forward. The poem "Proud Moments" by John Rainer perhaps best reflect the hope that this vision will become reality:

> The young
> are the sunrise of our people.
>
> Look into their faces;
> there is something strong
> burning in their eyes.
>
> Many great thoughts
> will come from their curious minds.

Many will hear the whispers
of noble chiefs
speaking of courage in their ears.

Some will heed the counsel
and their paths
will be filled with proud moments.

Others will see the visions
and dreams
granted to those with good spirits.

This is the dawning
for a people
who have waited for this generation.

They are ready
to be led for a season;
then we will see them in front
leading with power from above.

Many proud moments are ahead!

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UNITED STATES SENATE
COMMITTEE ON INDIAN AFFAIRS

Testimony on February 9, 1995
by
Barbara D. Finberg, Executive Vice President
Carnegie Corporation of New York

Please allow me to thank the distinguished chairman and vice chairman, Senators McCain and Inouye, and the other distinguished members of the Committee for this opportunity to explore with you initiatives to enhance opportunities for American Indian and Alaskan Native youth.

My name is Barbara Denning Finberg. I am the executive vice president of Carnegie Corporation of New York, which I represent here today. I am grateful that Ruby Takanishi could join me. She is the executive director of the Carnegie Council on Adolescent Development, an operating unit of the Corporation. The Corporation is a national foundation established by Andrew Carnegie for the advancement and diffusion of knowledge and understanding among the peoples of the United States and the present or former overseas territories of the British Commonwealth.

As a native of Colorado, I am familiar with some of the challenges that face American Indian youth, and I have had a lifetime interest in their opportunities for education and employment. At Carnegie Corporation, it has given me especial pleasure to be able to recommend grants in support of programs designed by American Indians to enable them to participate in the governance of schools their children attend, to design curricula that meet the needs of their children to learn their own culture and language as well as English, and to engage well-qualified Indian teachers to help their children learn. The foundation has also

supported a variety of Indian internship and scholarship programs, policy studies on the education of American Indians, and programs to encourage their greater participation in math and science programs.

The Committee has expressed interest in the Corporation's activities designed to enhance opportunities for American Indian youth. Your committee's invitation to testify referred particularly to the Corporation's commitment to bringing about "positive comprehensive institutional change in those systems which affect Indian youth."

Approximately 87 percent of American Indian children and youth attend public schools.[1] Forty-five percent of Indian children under age 6 are in poverty[2], and the percentage of Indian children of elementary and secondary school age in poverty is estimated to be nearly the same. For these reasons, the Corporation has focused its activities toward enhancing opportunities for American Indian youth on where most American Indian children are: on the public schools and on programs addressing the needs of socially and economically disadvantaged children.

The Corporation has also chosen to focus its attention on the two periods of childhood characterized by the most rapid physical and intellectual growth and the greatest vulnerability to serious damage: the early childhood years, from birth to age six, and the period of early adolescence, from ages ten to fifteen. According to research reported in the Corporation's report *Starting Points: Meeting the Needs of Our Young Children*, "Of the twelve million children under the age of three in the United States today, a staggering number are affected

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[1]National Advisory Council on Indian Education. *Indian Education: A Federal Entitlement, 19th Annual Report to Congress* FY 1992

[2]U.S. Census 1990

by one or more risk factors that undermine healthy development."[3] Twenty-six percent of all American children under six live in poverty[4] as noted above; 45 percent of American Indian children under six live in poverty. "One in three victims of physical abuse is a baby under the age of one."[5] One in four of all children lives in a single-parent family; the percentage of American Indian families with one parent is 35 percent.

As stated in *Starting Points*, "These numbers reflect a pattern of neglect that must be reversed. It has long been known that the first years of life are crucial for later development, and recent scientific findings provide a basis for these observations. We can now say, with greater confidence than ever before, that the quality of young children's environment and social experience has a decisive, long-lasting impact on their well-being and ability to learn."[6]

Early adolescence is another crucially formative period in the life cycle, but its significance is far less appreciated than early childhood. It is potentially a time of great opportunity for young people's development, but it is also a time of great vulnerability. *Turning Points: Preparing American Youth for the 21st Century*, a report of the Carnegie Council on Adolescent Development, noted "Unfortunately, by age 15, substantial numbers of American youth are at risk of reaching adulthood unable to meet adequately the requirements of the workplace, the commitments of relationships in families and with friends,

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[3]*Starting Points: Meeting the Needs of Our Youngest Children*. 1994. p. xiii.

[4]National Center for Children in Poverty. *Young Children in Poverty: A Statistical Update*. p.2.

[5]*Starting Points*, op. cit.

[6]Ibid.

and the responsibilities of participation in a democratic society. These youth are among the estimated 7 million young people—one in four adolescents—who are extremely vulnerable to multiple high-risk behaviors and school failure. Another 7 million may be at moderate risk, but remain a cause for serious concern."[7] The high-risk behaviors include unprotected sexual activity, substance abuse, delinquency, violence, suicide, and school dropout or failure.

What can we do to reduce these dangers?

Experience demonstrates, and research confirms, that healthy development from birth through adolescence requires the combined forces of families, health care institutions, child care, schools, religious institutions, youth and community organizations, and the media to support parents in their child raising responsibilities and to support children in their growth. These agents of development achieve the most positive outcomes when they can work together in a comprehensive system, reinforcing each other's efforts.

—In early childhood

Starting Points pointed to four key areas that constitute vital starting points for our youngest children and their families

- Promoting responsible parenthood through planning, health care from comprehensive family planning to postpartum services; the elimination of school-age pregnancy; and expanding knowledge about parenthood

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[7]*Turning Points: Preparing American Youth for the 21st Century*, Executive Summary, 1989. p.1.

- Guaranteeing quality child care choices with a few caring people, beginning with children's parents and later including other caregivers who are trained and who are paid adequate salaries and benefits
- Ensuring good health and protection through affordable, quality health care and education; through home-visiting services by trained persons for first-time mothers who are at risk for poor maternal and child health outcomes; through reducing childhood injuries through education about safety, about how to prevent child abuse and neglect, and about coping with living in unsafe and violent communities; and through enacting national, state, and local laws stringently controlling the possession of firearms
- Mobilizing communities to support young children and their families through community-based planning and child centers to provide services and supports for all families; through extending Head Start to meet the needs of low-income families with infants and toddlers, as Congress approved in its last session; and through coordinated efforts at each level of government to remove the obstacles and to support efforts to provide effective services and supports to families with young children

There are good examples of effective programs that are putting these principles into practice now. Hawaii's Healthy Start program provides an initial home visit and assessment of all families with newborns. Families identified as "at risk" are provided family support, family crisis resolution strategies, and mental health services. Based on the demonstrated effectiveness of the program, the National Committee to Prevent Child Abuse, in partnership

with the Ronald McDonald Children's Charities, launched the Healthy Families America program in 1992. It is piloting a home visiting program in eleven states now, including Arizona, where American Indian and Latino families are receiving priority. Efforts are under way to build a Healthy Families system in all fifty states. The need for such programs is particularly great where children are at greatest risk for abuse or neglect.[8]

In Denver, Dr. David Olds, with the support of the Colorado Trusts, is working with trained lay visitors and nurse home visitors throughout the city to determine whether similar effectiveness in parent education and support, beginning in early pregnancy, and in preventing child abuse and fetal alcohol syndrome can be achieved at lower cost and through rewarding employment of experienced parents.

Financial support for training under the federal Child Care and Development Block Grant program enacted in 1991 has motivated federal and state policymakers to show interest in the training of child caregivers. Models of promising programs to which they can turn include the California Child Care Initiative, which has been recruiting and training family child care providers, generating 14,100 child care spaces available to children of all ages in family child care homes between 1985 and March 1993. The program offers incentives for training and service.[9]

"Families of children with disabilities who live in rural settings face particular difficulties in finding appropriate child care. In Montana, the Educational Home Model Outreach Program provides training and technical assistance to child care centers and family

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[8]*Starting Points*. p.26.

[9]*Starting Points*. p. 53.

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child care homes that care for children with and without disabilities....The project offers advice to other providers via a toll-free telephone line and a newsletter."[10]

—In early adolescence

"The conditions of early adolescence have changed dramatically from previous generations. Today, young people enter a society that at once denounces and glorifies sexual promiscuity and the use of illicit drugs. They live in urban neighborhoods and even in some rural towns where the stability of close-knit relationships is rare, where the sense of community that shapes their identity has eroded. They will seek jobs in an economy that will require virtually all workers to think flexibly and creatively as only an elite few were required, and educated, to do in the past.

"In these changed times, when young people face unprecedented choices and pressures, all too often the guidance they needed as children and need no less as adolescents is withdrawn. Freed from the dependency of childhood, but not yet able to find their own path to adulthood, many young people feel a desperate sense of isolation. Surrounded only by their equally confused peers, too many make poor decisions with harmful or lethal consequences."[11]

This description of the problems of young adolescents throughout the United States was set forth by Carnegie Corporation's Task Force on Education of Young Adolescents, a working group of the Carnegie Council on Adolescent Development. For information about

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[10]Op. cit.

[11]*Turning Points.*

adolescent health, Senators Inouye and Kassebaum, as members and valuable contributors to the work of the Council, requested that the Congressional Office of Technology Assessment (OTA) undertake a study. The writing of two papers used by OTA in the preparation of its report, one on Indian adolescent mental health and one on the health of Native Hawaiian youth, was supported by the Corporation. Scientifically acceptable information on mental health problems and services for Indian adolescents is scarce, the Indian report points out, but what is available indicates that American Indian and Alaskan Native youths' problems and the stresses that they face are frequent and serious. They include depression, suicide, substance abuse, low self-esteem and alienation, school dropout, physical and sexual abuse and neglect, parental alcoholism, family disruption, recurrent otitis media and its consequences for learning disabilities, and poor school environments.[12]

To address these many problems, the Carnegie Council on Adolescent Development brought together scientists, health professionals, educators, media professionals, business people, youth-serving organization directors, and volunteer leaders. The members and their task forces presented their findings, synthesizing the research and presenting examples of successful programs for middle grade education, adolescent health, and the use of out-of-school time, in three major reports: *Turning Points; Fateful Choices: Healthy Youth for the 21st Century; and A Matter of Time: Risk and Opportunity in the Nonschool Hours.*

These three reports pointed to the need for a comprehensive approach for ten- to fifteen-year-olds including

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[12]Office of Technology Assessment. *Indian Adolescent Mental Health.* 1990. p.1.

- Small communities for learning in which there are stable, mutually respectful relationships with peers and at least one adult, fundamental for intellectual development and personal growth. The communities can be created as schools within schools.
- A core academic program resulting in students who are literate, think critically, lead a healthy life, behave ethically, and assume the responsibilities of citizenship in a pluralistic society
- Teachers who have been prepared for and are expert at teaching young adolescents
- School-based or school-linked health services for all adolescents and a health-promoting school environment
- A partnership with families in the education of their children
- A linkage and partnership with the community to assure each student's success and sense of participation in the community and with youth-serving organizations to provide productive, satisfying, rewarding use of out-of-school hours throughout the year.

There are abundant examples of such programs. To cite only a few:

To encourage states to adopt new policies for middle grade school education in line with the recommendations of *Turning Points*, the Corporation instituted a Middle Grade School State Policy Initiative program in which fifteen states are participating to restructure the schools' efforts to address the education, health, and other needs of educationally disadvantaged youth. The states have mounted strong, multifaceted programs to integrate

health and education, to reform curriculum, instruction, and assessment, and to engage students in community service projects. In two states, New Mexico and North Dakota, schools enrolling a high percentage of American Indian children are among the participating schools. Early findings from evaluations of the middle grade school project show significant improvements in students' reading, math, and language arts achievements, in students' ratings of the supportiveness of the school environment, and in teachers' ratings of students' behavior.

Youth Development, Inc., in Albuquerque, New Mexico, offers services to support families and build on their strengths by responding to the needs of local neighborhoods. Its services range from after-school recreation to residential treatment. To prevent gang involvement and to provide constructive nonviolent activities for current gang members, it engages young teens in community service, learning nonviolent conflict resolution skills, visiting adult corrections facilities, receiving counseling with family members, and in obtaining legal services.

The Quality Education for Minorities project, a Corporation -supported undertaking by minority and nonminority educators and policymakers, examined the education of minority-group children and programs that have worked for them to attain quality education from kindergarten through college and graduate school. At one of its hearings in 1987, a school official from the North Slope in Alaska reported that training teachers and administrators in the language of the Inupiaq children and families and employing Inupiaq language teachers in the school paid handsome returns. Student achievement improved

markedly, the district's first and second graders are performing on grade level, and 46 percent of the 1987 high school graduates entered college or other postsecondary education.[13]

The Zuni public school district in New Mexico showed how local control over education and parental involvement could help rescue potential student dropouts. When the district was created in 1979, it inherited a dropout rate of more than 46 percent. In nine years of operation under local, Indian tribal control, the school was cleaned up, the academic program was revised to include a community-based curriculum development program offering more Zuni history, culture, and language, and counseling services were improved; the dropout rate was reduced to less than 3 percent.[14]

The Native American Rights Fund has been assisting the Rosebud Sioux tribe in South Dakota develop a tribal education code and assume governance of Rosebud children on and off the reservation, with the cooperation of the State Department of Education and local school boards. The Corporation is supporting this effort and the Fund's activities of a similar nature with other tribes.

The Quality Education for Minorities Project, supported by the Corporation, federal grants, and others, is now seeking to create educational systems that incorporate lessors learned from many efforts to improve the education of socially and economically disadvantaged youth all over the country. It is focusing on comprehensive programs of education, health, and parent and community engagement that are school linked or that can be brought into the school orbit.

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[13]Quality Education for Minorities Project. *Education That Works: An Action Plan for the Education of Minorities.* 1990. p. 25

[14]Ibid. p. 28

American Indian students have shown a special aptitude for science and technology, and the Corporation has tried to encourage educational programs on their behalf. Through the Mathematics, Engineering, and Science Achievement (MESA) program of the Lawrence Hall of Science at the University of California, Berkeley, students at the Sherman Indian High School in Riverside, California, are benefiting from enrichment and academic support programs. The results show improved school retention, high school graduation rates, and college enrollment. New Mexico MESA offers a similar program to Indian and other students in grades seven through twelve.

This is a difficult time for children in America. In this century, the federal contribution to children and youth programs reduced child labor, supported children in single-parent families, and in the last three decades, improved preschool and in-school education for socially, economically, and educationally disadvantaged children, and limited-English-speaking children. Other sectors have much to contribute, too. While government and the public debate the appropriate roles for each sector and level of government, it is important to our society and our future that we safeguard and promote all children's health and education, and especially the health and education of our most vulnerable, which include American Indian and Alaska Native children.

STATEMENT
JOSEPH A. MYERS
EXECUTIVE DIRECTOR
NATIONAL INDIAN JUSTICE CENTER

My name is Joseph Myers. I am the Director of the National Indian Justice Center, an Indian owned and controlled non-profit organization with headquarters in Petaluma, California. Our work deals exclusively with tribal governments and Indian people. We are pleased to have the opportunity to comment about the challenges that confront Indian youth.

I want to focus upon the challenges to Indian youth that need the attention of tribal leaders, federal officials and Indian parents. Young people have the vitality and energies to overcome problems that they know and understand. However, there are problems that stand outside their reach that must be cured if we are to provide the healthy environments that Indian youth justly deserve.

INDIAN CHILD PROTECTION AND FAMILY VIOLENCE PREVENTION ACT

Historically, there has been a lack of basic resources to service the needs of Indian families and youth. In December 1990, Congress enacted the Indian Child Protection and Family Violence Prevention Act. The law promised $43 million per year in funding for Indian child protection and family violence programs, but virtually no money has been appropriated under this legislation. When the Clinton Administration took office, hopes were high that the promises made under this Act would finally be fulfilled. Instead of requesting full funding of the Act; however, there have been further cuts requested for the FY95 budget in BIA Child Protection and IHS programs. How are Indian tribes to effectively address critical family problems without funding of this important Act? BIA and IHS were also required to take a series of additional steps to implement this Act, but again little action has been taken as demonstrated at an October 28, 1993 oversight hearing on the Act. The Indian Child Protection and Family Violence Prevention Act should be reauthorized, fully implemented and **fully funded** as soon as possible.

A recent amendment (S. 2075) attempted to reauthorize and reinforce the Indian Child Protection and Family Violence Prevention Act. Senate hearings held on October 28, 1993 and May 24, 1994 underscored the fact that the BIA and IHS have done very little to implement the Act. The BIA/IHS have not proposed regulations or requested funding under the Act. The amendment would have transferred the BIA's authority under the law to the IHS in an effort to centralize the responsibility in a single agency thereby reducing the bureaucratic delay regarding implementation of the Act. Both the BIA and the IHS registered opposition to the bill. The bill passed the Senate on October 6, 1994, but no action was taken in the House.

The law made inviting promises. However, in the Indian world federal promises often are meaningless. The Indian Child Protection and Family Violence Prevention Act provides for mandatory reporting of suspected child sexual and physical abuse, immunity from prosecution for good faith reports by mandatory reporters, mandatory background investigations for persons having control over or caring for Indian children, as well as authorizing the appropriation of a total of $43,000,000 per year for domestic violence and child abuse programs and family resource centers. None of the provisions of the Act have been implemented.

INDIAN TRIBAL JUSTICE ACT

President Clinton signed the Indian Tribal Justice Act (P.L. 103-176) into law on December 3, 1993. This new law promised $58.4 million per year in federal funding for the operation and assistance of Indian tribal court systems instead of the approximately $12-$14 million per year currently funded. The BIA bureaucracy, however, continues to block implementation of the Act. No funds were requested under the Act for either fiscal year 1994 (FY94) or fiscal year 1995 (FY95). Only minimal funds have been requested for fiscal year 1996 (FY96). Furthermore, the BIA has yet to either (1) enter into a contract for the tribal court survey or (2) establish a base support funding formula for tribal justice systems - despite the fact that the Act required both of these actions to be taken no later than June 3, 1994.

The Act was significantly watered down. The provisions which would have taken tribal court oversight out of the BIA and recognized an independent, nationally based tribal judicial conference were deleted despite great protest from tribal judges and tribal governments. The main features of the Act which remained was the promised increase of funding levels for tribal court operations.

Specifically, the Act promised the following (beginning in FY94): $50 million per year in base support funding for tribal justice systems; $7 million per year for technical assistance, training, enhancement of tribal justice, etc.; $500,000 per year in administrative expenses for the BIA's upgraded "Office of Tribal Justice Support"; $500,000 per year in administrative expenses for Tribal Judicial Conferences; and $400,000 for a survey of tribal court systems.

When Congress passed the Act, there was much press coverage implying that the promised funding would automatically flow from the Act. Many Indian people believed these press reports and assumed that the tribal court funding battle was over. Others, however, realized that the Act was only "authorizing" legislation. Passage of the Act was only the first step. The more important and certainly the more challenging step has been to pursue appropriations to fully fund the Act.

The need for increased tribal court funding is obvious. As Senator McCain stated July 21, 1993 on the Senate floor, "The amount of funding in [the Indian Tribal Justice Act] is a conservative authorization given the overwhelming need for resources of these court systems. This need was made evident during eight hearings over the past 3 years before the Committee on Indian Affairs in which witnesses detailed the lack of funding for basic tribal court functions, including personnel, reporting, records management, standards development, and facilities."

The BIA's FY95 budget request states that there are 232 tribal judicial systems and 22 courts of Indian offenses for a total of 254 Indian court systems. Given the current $12 million in federal funding, the average funding is less that $48,000 per court system, that is an average of $48,000 per year to fund an entire tribal court system - judges, clerks, prosecutors, defenders, juvenile department, probation department, bailiff/process servers, court facilities, court resources, administrative costs, etc. Even under the $50 million per year promised under the Indian Tribal Justice Act, the average funding would be only $200,000 per court system. There are no state or federal court systems which function on only $200,000 year - let alone less than $48,000 per year.

Section 102 of the Act requires that no later than June 3, 1994 - the BIA "in consultation with Indian tribes, shall enter into a contract with a non-Federal entity to conduct a survey of

conditions of tribal justice systems and Courts of Indian Offenses to determine the resources and funding, including base support funding, needed to provide for expeditious and effective administration of justice" and that the survey should be updated annually.

Senator McCain introduced the first formal Tribal Court Enhancement Act (S. 667) in February 1991 which included a provision requiring a tribal court survey. Throughout 1992 and 1993, BIA Judicial Services Chief Bettie Rushing and other BIA officials contended that the BIA had plans and budgeted funds to go ahead with a tribal court survey even if tribal court legislation requiring the survey was not formally enacted.

The Indian Tribal Justice Act requires that the BIA shall enter into a contract with a non-federal entity to conduct the survey" by June 3, 1994. Judge Elbridge Coochise, President of the National American Indian Court Judges Association (NAICJA) wrote to Assistant Secretary - Indian Affairs Ada Deer on February 11, 1994 proposing that NAICJA would be willing to serve as the non-federal entity to conduct the tribal court survey. Ada Deer responded more than three months later (on May 20, 1994) turning down NAICJA's proposal contending that the BIA could not enter into a sole source contract for more than $25,000 due to federal regulations.

There was no BIA action on the tribal court survey until Judge Carey Vicenti came aboard the BIA in August 1994. Judge Vicenti tried to move quickly to attempt to get the survey underway. He assembled a task force for the Tribal Justice Act which met in Reno, Nevada on September 21-23, 1993. The task force was charged with selecting a non-federal entity to perform the survey, and prepared a first draft of regulations for the base funding formula. The task force unanimously recommended that NAICJA was the sole source qualified to conduct the survey and that the BIA should enter into a sole source contract with NAICJA as soon as possible. Following the task force meeting, Assistant Secretary - Indian Affairs Ada Deer approved the Task Force recommendation. The task force also voted 19-1 that sufficient funds be reprogrammed by the BIA to conduct the survey with FY94 funds. Delays by the BIA bureaucracy, however, prevented the use of available FY94 funds before the fiscal year ended on September 30, 1994.

The BIA bureaucratic delays continued in the new fiscal year. Throughout the fall of 1994, the BIA contended that they were committed to a sole source contract with NAICJA, but a series of delays and obstacles were presented by the Budget and Contracts Office in the BIA's central office. In good faith reliance upon the BIA assurances, NAICJA took a series of substantial steps to begin the process of conducting the survey.

On December 21, 1994, however, NAICJA was informed that BIA Deputy Commissioner Hilda Manual had decided to do an about-face on the survey issue and put the survey contract up for competitive bids rather than follow through on the long promised sole source contract with NAICJA. The main BIA excuse concerned the nature of the sole source contract although the BIA has easily skirted the sole source regulations when convenient for the BIA. The result of the BIA's latest delaying action is that NAICJA can still bid on the contract once the RFP (request for proposals) comes out in the Federal Register (late February 1995 at the very earliest), but more unnecessary months of delay have been added to the tribal court survey process with the added possibility that the BIA may award the survey contract to an unqualified bidder.

Many tribal court judges and tribal leaders are convinced that there are people within the BIA bureaucracy who are intentionally trying to prevent the completion of the tribal court survey

so that the BIA can continue to stonewall adequate funding of the Indian Tribal Justice Act with the old bureaucratic excuse "we do not know what the needs are until the survey is completed, so we cannot request any funding under the Act until then."

With the FY96 BIA appropriation hearings scheduled for the first week of March 1995, NAICJA and others are very concerned that adequate data concerning tribal court needs is presented to the new Congress. Consequently, NAICJA is considering trying to do their own survey without BIA funding.

Moreover, tribal court judges point out that the BIA has always had most of the information needed to complete the tribal court survey available. All tribal court systems which receive any federal "638" funding are required to submit detailed statistical data and reports to the BIA on at least an annual basis. Yet, the BIA at the agency, area and/or central level apparently never attempted to compile and analyze this extensive existing data.

Section 103 of the Act requires that the BIA, "with the full participation of Indian tribes, shall establish and promulgate by regulation, a formula which establishes base support funding for tribal justice systems". The BIA is required under the Act to develop the base support funding formula "within 180 days after the date of enactment of the Act" - by approximately June 3, 1994. The base support funding was discussed at the September 1993 Task Force meeting and Judge Vicenti has developed draft regulations, but these draft regulations, however, have yet to be formally proposed.

The proposed base funding formula consists of two calculations. The first calculation determines the percentage of the appropriation that will be evenly divided among all applicant tribes (minimum funding level). The second calculation will require tribes to respond to a brief application - the answer to questions concerning size of reservation, number of residents, extent of jurisdiction, etc. would be evaluated and scores assessed to determine the distribution of the funds beyond the minimum funding level for all tribes.

The Indian Tribal Justice Act promised $58.4 million per year in federal funding for tribal court systems starting in fiscal year 1994 (FY94). The BIA, however, did not request any FY94 funding under the Act - and Congress did not provide any FY94 funding under the Act.

The BIA again failed to request any funding under the Act in fiscal year 1995 (FY95). In fact, the BIA went one step further in FY95 - the BIA requested in the FY95 budget that the existing inadequate level of tribal court funding be reduced even further through the complete elimination of the $1.5 million Special Tribal Courts Program (see *Tribal Court Record*, Winter/Spring 1994, pages 1-3).

After a long struggle to maintain the status quo, proponents of tribal court funding were able to retain funding for the Special Tribal Courts Program; but Congress ultimately did not provide any direct FY95 funding under the Indian Tribal Justice Act.

Then, the BIA began allocating the funds in the newly restored Special Tribal Courts Program. First, the $400,000 established for the tribal court survey under the Indian Tribal Justice Act was allocated from the Special Courts Fund because the BIA was not able to utilize FY94 funding in time or identify other possible sources of funding. Second, a series of other special court projects are scheduled to be funded ($75,000 for tribal court subscriptions to the Indian Law Reporter, $100,000 for national support organizations, and $35,000 for the NAICJA national conference). Then, the BIA raided the "special courts" fund for a $55,000 sweetheart contract to fund a BIA Superintendent's Handbook.

This leaves only $801,000 in "special courts" funds available in FY95. Initially, the BIA planned to distribute these remaining funds under the competitive process used for the last few years. In December 1994, however, the BIA flip-flopped again and decided that the remaining "special courts" funds would be distributed under a "non-competitive" process in which the announcement will not be submitted to the Federal Register. Instead, the funds will be sent to each BIA area office which will be responsible for distributing funds to tribes in their own area. No guidelines have been yet developed for the distribution, but it appears likely that priority will be given to tribes which have not received prior "special courts" funds and tribes which apply under a consortia of several tribes.

The BIA initially recommended a minimal $5 million in fiscal year 1996 (FY96) funding under the Indian Tribal Justice Act. Judge Vicenti and others were able to convince the Office of Management and Budget (OMB) to increase the level of FY96 funding to $10 million - in part by agreeing to the complete elimination of the $1.5 million Special Tribal Courts Program. When the recommendation went back to the BIA, the $10 million figure authorized by OMB was again reduced to $5 million, but the BIA maintained the elimination of the $15 million Special Tribal Courts Program. The administration is scheduled to formally submit its FY96 budget to Congress in January 1995. Congress has scheduled FY96 BIA appropriation hearings for the first week of March 1995.

It is clear that the BIA will not take the needed steps to implement and fund the Indian Tribal Justice Act without substantial tribal pressure. The completion of the tribal court survey and full funding under the Act must be true high priority issues. Entering into to a contract with NAICJA to begin the tribal court survey and establishing at least minimal funding under the Act should be accomplished as soon as possible. The $10 million in FY96 funding approved by OMB is the bare minimum necessary to make the program viable.

This law has the potential to set in place tribal government infrastructure to initiate positive, effective treatment of Indian youth who are accused of delinquent conduct. Congress passed this law giving the BIA practical control over the future of Indian judiciaries, Congress must make the BIA do its work pursuant to the Act.

FEDERAL CRIME ACT

President Bill Clinton signed the comprehensive Federal Crime Act (Public Law 103-322) on September 13, 1994. The Act - formally titled the "Violent Crime Control and Law Enforcement Act of 1994" - contains provisions which may affect Indian tribes and funding programs for which tribes may be eligible.

The Crime Act contains numerous funding provisions for which Indian tribes may be eligible. Congress, however, turned down proposals for a 1% or 2% tribal set aside of funds under the Act. Tribal leaders argued that the set aside was needed because federal crime initiatives almost always ignore Indian country completely - despite the disparate impact of federal Indian prosecutions, high crime rate, historical neglect of Indian country problems, and insufficient funding/resources for tribal law enforcement programs. Instead of the tribal set aside, Congress did include provisions in the Act which would allow tribes to apply directly for "cops on the beat" funding, allow tribes to use federal funds for their law enforcement agencies as matching funds under the Act, and prevent the Interior Department from reducing tribal law

enforcement funding because of increased monies provided under the Act.

In its final version, the Act does include various possible tribal funding provisions, including grant programs which require tribes to complete with state and local governments, grant programs which require tribes to apply to state governments for pass through funds and only one program which involves a tribal set aside.

The only tribal set aside program is a grant program to Combat Violence Crimes Against Women. This new program authorizes $26 million FY 1995 Federal financial assistance to states for developing and strengthening effective law enforcement and prosecution strategies and victim services in cases involving violent crimes against women.

Substantial changes were made in the Crime Act in the course of the extensive Congressional negotiations in the fall of 1994. The most significant change was the adoption of Republican proposals to reduce and/or delay much of the prevention programs which were initially included in the Act - many of these programs are not scheduled to begin or receive funding until fiscal year 1996.

Now, the new Republican - dominated Congress is threatening to rewrite many parts of the Crime Act. They plan to "toughen" the substantive criminal provisions of the Act and perhaps repeal the assault weapons ban. Moreover, they plan to substantially change the focus of the grant programs by reducing the prevention programs and increasing the prison construction programs.

The prevention programs include drug treatment, job training, juvenile education/recreation, battered women's shelters, community economic partnership, and a wide range of other programs. Tribes would be eligible for most of these programs if they are ever funded.

If Congress is going to change the federal crime act, Congress should provide for a 1% or 2% tribal set aside and fully fund the critical prevention programs.

JUVENILE JUSTICE NEEDS

The population of Indian youth is increasing at a dramatic rate. Often, tribal officials comment upon the youthfulness in their population statistics. For example, the Gila River Indian Community estimates that one-half of its population is under the age of 21 and most of those are under 18 years of age. According to the BIA Southern Pueblos Agency (New Mexico) tribal enrollment census, the total juvenile enrollment under age 18 is 33% of the total tribal enrollment of 3,033 for the Pueblo of Jemez. The 13 to 18 year old age group comprises 33% of the total juvenile population. The Navajo Nation reports that 49% of their population residing on the Navajo Nation (146,001; total population is 212,343) is under the age of 21, that 43% are under the age of 18; and 39% are dependent youth under the age of 15. The Red Lake Band of Chippewa reports that their total population is 7,928 with 60% of the population residing on the reservation and the nearly 45% of the resident population is under the age of 16. The young population for these tribes is similar to the population trends of tribes throughout Indian country and implicates a pressing need for community-based youth and family services.

There is an urgent need to establish or expand community-based programs and services in American Indian and Alaska Native communities as alternatives to incarceration and other off-reservation placements; to meet rehabilitation goals; and to relieve associated costs. Many

juvenile offenders processed through the formal systems of juvenile justice do not require confinement. Reliance on correctional institutions to achieve rehabilitative goals contradicts the philosophy of most Indian people who live in communal societies and believe that while wrongdoers need to be corrected, they need to resolve their problems within their own social and cultural environment. As a result, probation and other community-based alternatives have been used more frequently because the adjudicated offender is allowed to remain an integral part of the community while being supervised and is able to receive assistance for delinquent behavior. However, tribes have limited program, treatment, sentencing alternatives, and financial resources available. Of the full spectrum of primary, secondary, and tertiary intervention services available to treat non-Indian youth outside the reservation, tribes only have services that are at one end of the spectrum or the other: outpatient counseling or institutional care. While full services such as community-based shelters, in-patient treatment, group homes; job training and employment; sports, leisure and recreation activities; skills building courses for parents and educational alternatives are all desirable, substantial financial resources are required and the tribes are without those resources.

American Indian and Alaska Native youth are disproportionately involved in criminal and juvenile justice systems. This high involvement extends across all aspects of juvenile justice from arrest to disposition and detention; and is reflected in tribal, state, and federal justice systems. The most widespread problems noted are the misuse and abuse of alcohol and other drugs by a significant number of adults and juveniles and the impact of these abuses on families and Indian communities. For example, 1992 Jemez Tribal Court records indicate that 65% of juvenile delinquency cases and 50% of juvenile traffic cases were alcohol-related. Of these, 32% percent were sent away from the Pueblo for rehabilitation or treatment; and of those, 59% were sent to in-patient alcohol centers ranging in distance from 70 to 100 miles away from the Pueblo. The Pueblo also notes increasing gang activity, involving violence and drug trafficking offenses. In 1992, the estimated percent of youth between the ages of 10 and 18 entering the Gila River Juvenile Detention and Rehabilitation Center (JDRC) represented 14% of the juvenile population. The JDRC noted an increase in juvenile detention between 1988 and 1989 from 365 to 523 (a 43% increase); and another increase in 1990 to 652 (a 25% increase). During the same time, the average age of detained youth decreased from 15.3 to 14.2 years of age with the majority (62%) between 13 and 15 years old. The JDRC data further showed a 27% rise in violent and anti-social crimes committed by juveniles. In 1990, these statistics indicated a 50% recidivism rate for juveniles being returned to the JDRC for repeat offenses, but mostly reflecting runaways from residential treatment programs. The Red Lake Band of Chippewa reported 304 cases in 1991 of which 249 were adjudicated. In 1992, 248 of 342 cases were adjudicated. Court-statistics for 1991, indicate that 28% of the cases filed were alcohol-related. While alcohol was the most frequently reported drug, marijuana use and inhalants were also noted as drugs being used by youth. Of the 304 cases filed, 38% were by female offenders, and 56% were by males.

The disruptive and deviant behavior associated with alcohol abuse contribute to family dysfunction: child and spouse abuse, serious mental health problems, and problems with employment. Specifically evident among the adolescent population are hardships associated with maturing, boredom, negative peer influence, poor self-esteem, problems at home and school, lack of skills and motivation, all of which create an environment from which alcohol, gang

involvement, and other deviant behavior seem the only escape.

Although we don't have relevant statistics to verify this statement, the trend of violent crimes being perpetrated by Indian juveniles is increasing dramatically. If this escalating crime rate is to be reversed, the momentum must be generated by the collective efforts of the leadership of Indian communities. There is a responsibility here that all Indian communities must accept. Violent crimes perpetrated by juveniles deserve the collective, focused response of everyone in Indian country - from the parents to the service providers and these professional services need the support of the communities involved.

The youth of today's world often are isolated from adults in time, space and attitude. This isolation creates vast canyons to effective communication between adults and youth. And, the causes of juvenile crime and violence are too complex for quick fixes. It will take enormous hard work and commitment to put things back on track. In Indian country juveniles justice is often merely attached to tribal courts. The judge does juvenile cases one or two days per week and then gets back to the regular calendar. Juvenile justice programs must be given priority in Indian country.

Service providers need to work in concert for the purpose of improving the quality of life for juveniles in Indian country. Turf battles of service providers are inconsequential and are often obstacles to problem solving. Individuals often bicker over jurisdiction and spend very little time on meeting the needs of the juveniles assigned to their services.

Federal law permits juveniles to have their cases handled in a closed civil proceeding, instead of a public federal criminal court. If there is a finding of delinquency, several disposition options are available. Juveniles may receive probation, be required to make restitution, and/or receive a sentence up to five years of incarceration. Records pertaining to these proceedings are sealed to protect the juvenile from future stigmatization for youthful error. Under the Juvenile Justice and Delinquency Prevention Act of 1974, three basic principles governing juvenile justice policy were codified:

- **Deinstitutionalization:** Juveniles should not be incarcerated for actions that would not be criminal if committed by an adult. We are talking here about so called "status offenders" (truancy,runaways,etc.). Often, these juveniles are victims of their home environment.
- **Separation:** If, for lack of an alternative, a juvenile must be incarcerated in an adult facility, he/she must be completely separated from the adult population. This part of the law has received minimum compliance in Indian country.
- **Removal:** No juvenile should be incarcerated in a facility designed primarily for adults. Compliance here is also a problem.

Indian juveniles have not been afforded important protections extended by federal juvenile justice policy due to:

- A lack of reservation-based detention facilities and a lack of cooperation, coordination and collaboration between tribal, state and county authorities concerning detention, corrections, or community-based treatment issues resulting in a situation where it is difficult to ensure compliance with the three principles

noted above.

- A lack of alternatives to secure confinement for juveniles, including in-patient psychiatric treatment, alcohol and substance abuse programs, social services aftercare, and other supportive treatment programs. The shrinking federal funding makes this issue acute.

The majority of the juvenile delinquency cases of Indian country are handled in tribal court systems. Tribal courts possess exclusive jurisdiction over juvenile offenses unless the offense constitutes a Major Crime (18 U.S.C. § 1153) or where a juvenile commits a General Crime (18 U.S.C. § 1152) against a non-Indian;these statutes trigger concurrent jurisdiction between tribal and federal government. Unless there is law to the contrary, states have no jurisdiction over Indian juveniles. Serious cases may be referred to United States Attorneys' Offices for prosecution. Whether of not these referrals are made and prosecutions carried out is another issue.

We are informed that juvenile prosecutions under federal jurisdiction are often declined and referred to tribal courts. However, tribal officials often complain that they do not receive appropriate notice of these referrals. The communication between tribal and federal agencies often creates serious flaws in the administration of justice in Indian country.

Presently, there are seven juvenile detention facilities in Indian country and 34 other existing jails that offer some juvenile capacity, totaling 331 beds available for housing juvenile offenders from Indian country. This figure of 331 beds would not even adequately service the needs of the Arizona tribes alone. Existing facilities cannot sufficiently meet the needs of Indian tribes in providing safe, secure environments for detaining juveniles - if in fact detention is any answer to the juvenile delinquency problem in Indian country. It certainly is not the complete answer.

While the BIA provides meager funds to support tribal courts, law enforcement, placement and in-home services, and various social services for Indian juvenile justice systems, that which tribal court judges could access for juveniles resources to support specific core programs such as probation services, shelter and group home care and diversion programs are extremely limited. Juvenile justice services are not in the BIA budget and are not projected in the foreseeable future.

The Indian Health Services budget funds some programs that are relevant to treatment and prevention needs of Indian youth who are "at-risk" or who are involved in the juvenile justice systems. These services include alcohol and substance abuse prevention and treatment, mental health evaluation and treatment, and residential care. The Indian Health Service is developing a treatment model for American Indian adolescent sex offenders.

Under the Federal Domestic Assistance Program, the Departments of Justice, Health and Human Services, Education and Labor all have programs that may affect related services for status offenders and delinquents in general education and vocation areas. The issues of tribal eligibility and access which are a part of each program have resulted in major difficulties in securing funds. Overall the federal government has many programs that can provide and/or assist tribal juvenile justice systems, and the various related services areas. Eligibility, access, matching funds, and tribal, state, and federal priorities all enter into the ability of the tribes to receive the funds, not only for the operation of the tribal court process, but also for community-

based alternatives to juvenile incarceration. The bottom line is this. The BIA and IHS have mandates in Indian Affairs under the federal "trust responsibility" to Indians. These federal agency officials shake their heads in the affirmative when tribal leaders state the importance of their children to their collective future but they consistently fail to engage existing legislation and policy that can improve the welfare and safety of Indian children.

THE SHAME OF INDIAN BOARDING SCHOOLS

There are 70 residential schools funded by the BIA, including seven off-reservation boarding schools; fourteen peripheral dormitories; and forty nine elementary or secondary on-reservation boarding schools. Twenty-five percent of the 45,186 elementary and secondary students educated under federal jurisdictions attend these institutions. Approximately 2,000 Indian students attend the seven off-reservation boarding schools, which are located in Oregon, Oklahoma, California, North Dakota, and South Dakota.

According to the BIA, most of the students attending BIA schools could be considered "at risk" for emotional and behavioral problems. Most of the students attending off-reservation boarding schools have been placed there by tribal authorities after community resources to assist the students have been exhausted. There is a serious question about available community resources.

The BIA has reported that many of these students have been sexually and physically abused; abandoned; or rejected, and most exhibit self-destructive behaviors such as alcohol and substance abuse, among others. A sizeable population of students in Indian boarding schools are placed there by order of tribal courts, which were without alternatives for secure placement. What the BIA has not reported are the statistics on sexual and physical abuses of juveniles while they are in the "care" of boarding school personnel.

It is to be expected that these schools are subject to a host of problems. In one school, there were more than 300 police reports in a three month period of time in the FY 93-94 school year. Most boarding schools do not have properly trained staff to handle anti-social behavioral problems of juveniles or possess secure facilities to house youth who negatively act out. While the BIA maybe taking steps to assist school officials improve this situation, the issue as to the appropriateness of such placements remains. Children who commit crimes need services that do not include the freedom to prey upon unsuspecting students at BIA boarding schools.

CHILD ABUSE AND NEGLECT

Child abuse and neglect (CA/CN) is a persistent problem in American Indian and Alaskan Native communities that is not being adequately addressed. The vast majority of offenders are parents (79%) which makes CA/CN in Native communities nationwide a family problem. As with trends for the general population, neglect cases (48.9%) outnumber physical (20.8%) and sexual abuse (28.1%). Over 70% of cases involve substance abuse and almost 80% of all cases occur in the child's home.

The National Commission on Children notes that the base of the funding pyramid for children's services, which drives the current service delivery systems, consists primarily of funding for foster care, treatment services, and delinquency intervention services. A major

constraint to establishment of prevention services and systems has been lack of funding. Very little funding is currently available for prevention through the Indian Health Service (IHS) adn BIA, the primary federal agencies that provide funding to American Indian and Alaska Native tribes. Permanent funding which results in services becoming firmly established and integrated in the community could gradually shift the focus of service delivery over the next decade from treatment to early intervention and prevention. This could be accomplished using existing resources with some initial infusion of new funding to get the process started and to establish a permanent child abuse and neglect prevention and early intervention program for each tribe as part of specialized areas of health care delivery to its people. This approach will be more effective in terms of outcomes for children.

Sexual abuse cases in Indian country involving juvenile perpetrators are being reported in increasing numbers. While the actual number of cases is not known at this time, the problem is considered serious enough to prompt the Indian Health Service to develop model programs for the treatment and rehabilitation of juvenile sex offenders.

One of the greatest challenges facing Indian youth today is the challenge of growing up in a healthy, violence free environment. Children continue to be placed at risk in every aspect of their daily existence: home-life, BIA schools, IHS clinics, and their communities. Institutional barriers to the implementation of programs to protect youth, lack of available funding for prevention and treatment programs, failure to perform background investigations on personnel with care of and control over Indian children, and tribal councils who are more interested in gaming than children's programs are the biggest threats to Indian youth.

Congress has clearly identified issues related to family violence as dangers to the health of Indian children. From the Special Committee's Subcommittee on Investigations hearings in 1990 through the Committee's hearings last year on the implementation of PL 101-630, the Senate has shown its leadership in attempting to protect Indian children from sexual abuse and domestic violence. Yet, the promise of this leadership has yet to be upheld. In Indian communities throughout the country, children are still exposed to personnel who have never had a background investigation.

The multiple problems created by substance abuse and physical and sexual violence continue unabated in many Indian homes. While some communities have developed excellent intervention programs, such as the Hopi Special Child Sexual Abuse Project and the Jicarilla Apache Tribe's Model Adolescent Suicide Prevention Project, the majority of communities face high rates of substance abuse and family violence with vastly inadequate resources. IHS funding has been severely cut. These cuts mean that fewer therapeutic services are available to families, including both prevention and intervention services.

NIJC has recently completed an IHS funded study of domestic violence services available to Indian women. The data has yet to be formally analyzed, but initial review of survey responses indicates that service providers and those who refer women to shelter feel that resources are inadequate. The sentiment can be summed up in the written note attached to one survey: "The money spent on this survey would have been better spent on providing services to Indian women."

Studies indicate that most abuse occurs in a child's home. An NIJC study of child abuse and neglect in Indian country found that most children were physically abused or neglected in their own home, prior to the age of five. Far from being a place of safety, home may well be

one of the most dangerous places for a child. The increasing reports of adult spousal abuse indicate that home is not a safe place for adult women either. If a man's home is his castle, he may be the only one who is safe there.

In the four years since the passage of PL 101-630, there have been no regulations set forth regarding background investigations or any other provision of the law. Few tribes conduct such investigations because they lack the resources to do so. In many tribal communities, there remain difficulties in getting the BIA or FBI to provide criminal background investigations.

BIA and IHS employees lack appropriate training in detecting child abuse and domestic violence and are unsure about their role in reporting cases. Each tribe has unique reporting procedure. BIA policy does not respect these tribal differences. Teachers remain confused as to where to report abuse: to the school principal or directly to law enforcement.

While the IHS has made strides in responding appropriately to child abuse cases, there remain difficulties in accessing IHS records and getting physicians to testify in tribal court. There are some clinics where IHS physicians will not perform child sexual abuse exams because they do not feel confident in their abilities. Emergency, after-hours medical services for victims of child abuse and domestic violence are still not provided by IHS at many clinics, meaning that victims have to travel long distances in ambulances to obtain appropriate care.

The institutional barriers erected by the IHS and BIA are nowhere more clear than in their continued inaction to respond to the intent of PL 101-630. Each agency continues to assert that it can administer the programs outlined in the legislation and no service delivery programs are actually funded. The Office for Victims of Crime continues to be the leader among federal agencies in providing services for victims of domestic violence and child abuse victims on reservations.

Last year, at the Committee's hearings on the implementation of PL 101-630, IHS outlined several of their successful programs in addressing family violence. One of these programs had already been eliminated by the time that the testimony was delivered. This is the program to provide training to tribal leaders regarding child abuse and domestic violence. Tribal leaders must play a major role in combatting family violence. Yet, too often, these leaders are ignorant of the deep problems faced by victims of family violence. Training programs, such as those previously provided by the IHS, are vital to any attempt to institute violence prevention and intervention programs.

Tribal leaders feel the demand for economic development to enable them to provide needed services to their members. Many have identified gaming as a potential economic resource for their tribe. Indeed, some tribes with successful gaming enterprises have been able to fund social service programs at levels previously unattainable. It is no surprise then, that some tribal leaders have focused their attention on gaming rather than family violence.

Tribal leaders must have access to information about the impact of violence on victims, especially child victims, in order to make informed decisions. The lack of opportunity to access this information severely limits tribal leadership. It is not Congress' job to eliminate violence in tribal communities. That is a responsibility clearly borne by tribal leaders. However, given the nature of the trust responsibility the federal government has toward Indian nations, it is Congress' responsibility to give tribes the resources to address the serious issues they face.

Indian youth can address no other challenges if they are not alive to do so. Family violence, in all of its incarnations: child physical abuse, child sexual abuse, neglect, and spousal

abuse, pose a serious threat to Indian youth. The long-term consequences of abuse and neglect are clearly documented. Among these consequences are involvement in the criminal justice system. Abuse may not cause youth to engage in delinquent activities, but study after study validates the relationship between abuse and involvement with the criminal justice system.

The impact of domestic violence on children is only recently a focus of research activity. No community can afford to ignore this challenge.

OVC PROGRAMS FOR INDIAN YOUTH CRIME VICTIMS

The National Indian Justice Center (NIJC) provides training and technical assistance for the current Native American Children's Justice Act grantee programs, which are designed to develop model projects in Native American communities for the purpose of improving the investigation, prosecution and handling of cases of child abuse, especially child sexual abuse, in a manner that increases support for and reduces trauma to child victim. The training and technical assistance strategy focuses on skills building and a multi-disciplinary approach that minimizes the trauma suffered by the child victim and maximizes the opportunity to provide assistance and services needed to support the child's recovery. Coordination of all entities at the tribal, federal and state levels involved in child abuse cases as well as strategies for accomplishing systematic change so that the improvements become an ongoing part of the tribal response will be addressed in the training and technical assistance.

The program has three overall goals, as follows: (1) To assist CJA grantees to meet the goals of their grants and to improve the handling of child victim cases through the provision of culturally relevant training and technical assistance services. (2) To develop training and technical assistance materials for the Native American Children's Justice Act (CJA) grantees. (3) To provide the training and technical assistance to the Native American CJA grantees.

In order to accomplish these three overall goals, the program has seven primary objectives as follows: (1) To identify and assess Native American CJA grantee needs for training and technical assistance. (2) To develop a training curriculum for each grantee based upon assessment and review by experts in the subject matter. (3) To provide training and technical assistance to Native American CJA grantees that enables the grantees to successfully implement systemic changes to improve the handling of child abuse cases. (4) To assist the grantees develop protocols, manuals, curriculum and other victim related materials that can be adapted by different tribes. (5) To identify and collect exemplary program materials such as protocols, training agendas, and brochures describing available services, tribal codes, etc., and make the materials available to CJA grantees as examples of workable implementation materials. (6) To design, develop, and disseminate Indian-specific resource materials to the grantees. (7) To evaluate the training and technical assistance provided and make recommendations for meeting the future needs of grantees.

In FY91, FY92, and FY93, NIJC was awarded grants from OVC to provide training and technical assistance to the Indian tribes that received funding from OVC's CJA Grant Program for Native Americans. As part of this grant, NIJC designed and delivered two comprehensive three-day training session on child sexual abuse in Denver, Colorado. NIJC conducted more than 40 on-site training and technical assistance visits for the various grantee programs.

Moreover, NIJC developed extensive resource materials, including Child Sexual Training Manuals. *Bitter Earth* videotape and discussion guide. Child Sexual Abuse Tribal Code Revision Resource Packet, Tribal-Federal Coordination Resource Packet, Child Sexual Abuse Protocol Development Guide, etc.

COMMUNITY-BASED PROGRAMS FOR YOUTHFUL INDIAN OFFENDERS

In the summer of 1992, the Department of Justice, Office of Juvenile Justice and Delinquency Prevention (OJJDP), provided a three year grant to four Tribes (the Pueblo of Jemez, in New Mexico; the Navajo Nation Chinle District in Arizona; the Red Lake Ojibwe, in Red Lake Minnesota; and the Gila River Indian Community in Arizona) to develop community based alternatives to handle youth offenders and to reduce incarceration of youth. We received a technical assistance and training grant to assist the four Tribes with program planning and development. Out of this relationship has developed the following principles to guide the programs:

- Traditional mediation techniques are used to discover the underlying problem(s) that contribute to a youth's misconduct or delinquent behavior.
- The native language is used throughout the proceedings and service delivery.
- Problem-solving relies on family and community input.
- Traditional sanctions are used to make amends and correct behavior.
- Spirituality and use of tribal ceremonies are paramount.
- Restorative justice involves apology by the offender and forgiveness by victims or affected parties.
- Reparative justice is used to assist the offender to make amends; restore self-dignity; to appease the victim and safeguard against vengeance.
- Linkage to other legal and social service programs that are need to meet the comprehensive needs of youth.

Each of the tribes are engaged in implementing its own specialized program for handling youth offenders. The Red Lake Ojibwe Tribe is using peacemaking modeled after the Navajo Peacemaker system. The Program is called New Beginnings or Rebirth. Peacemakers called *Waa-doo-kaa-ge-waad*, meaning "those who help", are selected from a pool of volunteers from the Red Lake community who are trained in the peacemaking system to handle status and delinquency cases referred by the school and tribal court. The Program has an established partnership with the local elementary school to provide a peacemaking system for conflict resolution and problem-solving for problems arising at school. Their decision to develop this model was based on the tribe's desire to handle juvenile matters in a non-adversarial and facilitative manner that would provide an opportunity for maximum participation by the juvenile offender and his or her parents and other interested or affected parties.

The Navajo Nation expanded the Peacemaker Division of the their District Courts to handle juvenile delinquency cases. Since its introduction in the Navajo judicial system, the peacemaking system has been used more as a forum to handle matters involving adults. Extending it to juvenile delinquency has provided an opportunity for Navajo youth to participate

in problem solving and/or conflict resolution using a method based entirely on Navajo culture, norms, law, sanctions, and remedies. The is called *Yaa Da Ya* which means "upwardly mobile". The primary objective of this program is to use traditional teaching and healing ceremonies to handle and treat youthful Navajo offenders. A secondary objective is coordination of aftercare services for youth returning from educational or custodial placement. Other objectives include activities to prevent relapse into alcohol or drug use or re-offend, and linkage to other needed services such as alcohol counseling, social services, education, recreation, and job placement and training.

Similarly, the Pueblo of Jemez has developed a program based on its indigenous methods of handling lawbreakers and approaches for restorative and reparative justice. The Jemez is based on a comprehensive and holistic approach to handling the rehabilitation, services, and treatment needs of juvenile offenders and those re-entering the community after being placed in institutions located away from the Pueblo. It is guided by the Pueblo philosophy that children are precious, loved and nurtured and that they are the greatest resource of the Pueblo. The holistic approach includes vital aspects of the juvenile's physical, mental health, spiritual, emotional, and educational well-being. The program requires active participation from the elders, parents and extended family members, religious leaders, Pueblo officials, and various Program staff. This program provides extensive services to troubled youth and their families, ensures continuity and consistency of needed services, and links families to needed services. The program components include: 1) Identification of delinquent offenders at risk; 2) Outreach Services; 3) Community-based youth activities; 4) Referral, coordination and linkages to what services and community services; 5) Training and development of personnel; 6) Data Collection and Management Information System; and 7) Program Evaluation.

The Gila River Indian Community has the most unique program of the four Tribes. Their program is exclusively for offenders being reintegrated into the community after incarceration in their Juvenile Detention and Rehabilitation Center (JDRC). Their goal is to reduce recidivism by providing youth with an alterative education, one that combines one-to-one teaming with hands-on skills. The alternative school is an extension of the JDRC called the *Vechii Himdag* meaning, "the New Way". The curriculum includes requisite educational topics, but incorporates other needs into the curriculum such as alcohol/substance abuse counseling, recreation, cognitive development, and law-related education.

A major focus of each of the tribal programs is youth development based on the premise that all youth are good, capable of doing great and wonderful things and becoming productive citizens, if given the necessary knowledge and skills along with the opportunities to apply them. Primary prevention activities are crucial to dissuade youth from becoming involved in delinquent behavior or other forms of misconduct such as truancy, under age drinking, drug use, etc. Three Tribes have focused on primary prevention and secondary intervention to address the early deviant behavior(s) of youth, to deter further law-violating behavior, and to prevent institutional placement of youth; however, they still have a need to deal with youth who reach adjudication, are institutionalized and need re-integration. The Gila River community concentrates on tertiary intervention with adjudicated youth and preventing relapse; however, they need primary prevention and secondary intervention to reduce the flow of new cases of serious or chronic offenders and to prevent youth from further developing or embracing a deviant life style. While their needs appear to be different, all four tribal programs represent the need for development

of programs that address the full range of involvement a youth may have with each tribes' justice and correctional systems.

The following recommendations were made to our OJJDP program officer to enhance these efforts:

- Expand the program to other tribes but begin to tie the future to workable alternatives being tested by existing programs: 1) Peacemaking 2) Educating youth in culture and tradition 3) mentor programs 4) on reservation cultural excursion programs and others.
- Conduct a national conference on Juvenile Justice in Indian country.
- Produce an educational video on Juvenile Justice in Indian country.
- Draft and distribute manuals on how to establish the above noted programs.
- Establish an Office of Indian Juvenile Justice in OJJDP.
- Do a follow-up to the Indian Law Center's report so that timely information is available.
- The TA component of this program should the evaluate of federal role in the investigation of juvenile crimes within Indian country and determine the amount of resources allocated by the federal government to the FBI, United States Attorney, and the Bureau of Indian Affairs. Where tribal police have assumed a federal role the funds allocated for investigations by the federal government should be allocated to the tribal police.

Of course, there are numerous other recommendations that need to be considered. This is a preliminary list for discussion purposes.

CONCLUSION

This statement focuses mainly on tribal and federal officials. You are the policy makers and you can provide resources to provide real protection and nurturing to Indian youth in schools in justice systems, in social programs and recreational activities. You can make things happen for them that will enhance their lives.

However, the youth need more. Whoever provides a home for youth must understand and appreciate a young person's need for love and attention. Please don't step on these needs - that mistake can hurt someone forever.

Thank You

We the Indian youth representing the Wind River Indian Reservation in Central Wyoming would like to thank you for taking time to listen to some of our concerns and issues effecting our young people.

The Wind River Reservation Youth Council is a non profit organization designed to help the young people on the Wind River Indian Reservation to become leaders that will make a difference in their community. Our goals are: 1. To promote drug and alcohol free lifestyles. 2. To promote the traditional and cultural ways of life. 3. To help build young leaders that will be able to make a difference in their community.

Our youth council is set up through the area high schools and one Junior College. We have two representatives from each of the five area high schools and two representatives from the lone Junior College. One male and one female from each school. We also have two representatives from each of the four communities on our reservation. The youth council is aimed at young people between the ages of 14-25 years of age.

We also have a Board of Directors that consists of five members. This board oversees all of the youth council activities and manages the youth council finances.

The Wind River Reservation Youth Council meets once a month to plan different activities for that month. We have sent members to participate in a number of conferences and workshops. Our past members have benefited greatly from the experiences and

activities that have been provided by the Wind River Reservation Youth Council.

This year will mark our Tenth Year Anniversary! It was in 1985 that the Wind River Reservation Youth Council was set up with the guidance of the United National Indian Tribal Youth, Inc. organization and the Joint Business Council of the Northern Arapahoe and Eastern Shoshone tribes. Also included in this effort was the Indian Health Service, Bureau of Indian Affairs, local school districts, community organizations and the community people. One of the main reasons our youth council was started was a suicide epidemic in 1985. Our community pulled together with the guidance of United National Indian Tribal Youth, Inc. and the Joint Business Council of the Northern Arapahoe and Eastern Shoshone tribes to form the Wind River Reservation Youth Council.

Our main concern or issue is how to promote youth leadership and make a difference in our community and in ourselves. We know what alot of the statistics say about alcoholism, teen pregancy, drug abuse, drop out rates and a number of others. The statistics tell us of how bad our Indian communities are. We want to focus on our strength which is our young people. We want to give them skills and confidence to go out and succeed. Youth leadership is our number one priority. Experiences that they get from organizations like United National Indian Tribal Youth,Inc. and the Wind River Reservation Youth Council show them that there is and can be hope for the future. Each year since the start of our youth council it has made an impact on alot of young peoples lives. Once they experience what it is like to be successful they

want to keep on going. They go on to college or whatever else it is that they want to accomplish and strive to get it done. Youth leadership makes a difference.

Organizations like United National Indian Tribal Youth, Inc. or the Wind River Reservation Youth Council can turn young peoples life around. We've had members go on to become teachers, engineers, college students, bottom line the are succeeding. They have been guided in a good way and that is what youth leadership instills in young people. It is a way out for those that commit themselves to leadership. Once they succeed they can help others who want to succeed as well. It is a positive cycle.

Youth councils make a difference and they help combat the issues and concerns that effect all tribal communities and organizations. Leadership is valuable and should be supported in any way possible.

Recommendations that we have would be to support organizations like United National Indian Tribal Youth, Inc. One of the goals that the young people have for UNITY, Inc. is to build a National Training Center. This would be a place that would allow UNITY, Inc. to train more Indian leaders and to create more youth councils. This would be a place that would allow UNITY, Inc. to do some of the things that they want to do. It will allow them to reach more Indian Communities and expand what is already a growing movement by Indian Youth to become leaders and help their communities.

If Congress would assist in any way financially or otherwise so that a National Training Center could become a reality it would make a big difference in Indian Country. If Congress would also help out organizations like United National Indian Tribal Youth, Inc. to remain financially stable it would be greatly appreciated.

At the local level we would recommend that the Bureau of Indian Affairs meet with local youth councils or youth organizations to work on a plan that will assist youth leadership to reach more Indian young people. Forums or meetings with the young people and the respected tribal leaders would be a way to get local concerns out and to get the local organizations focused on those concerns. Meetings could be held two or three times a year to assess the plan and make improvements or changes.

In closing we would just like to thank you for listening to our concerns and hope that you can help make a difference along with us.

Veroncia Gambler
UNITY Council
Representative

Trish Perry
WRRYC President

Pooh Washakie
WRRYC Vice President

Jenni Whiteplume
WRRYC Secretary

Maria Lawson
WRRYC Parlimentarian

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Testimony to
U.S. Senate Committee on Indian Affairs
Scholarship Funding
Submitted by the Standing Rock School U.N.I.T.Y.
Youth Council

Chairman McCain, Senate Committee on Indian Affairs,

The Standing Rock Youth Council represents 26 youth from the Standing Rock Reservation in North and South Dakota;

As students preparing to attend college we find that there are insufficient dollars for us to attend the schools of our choice.

There are 119 treaties guaranteeing education in perpetuity for American Indians. Public Law 100-297 affirms that education is a right and a part of the trust responsibility for federally recognized American Indians.

In 1993, there were only 31,964 federally recognized American Indian/Alaska Native students receiving grants from the BIA, IHS, and Department of Education to attend post secondary institutions.

Yet, according to the NACIE 19th Annual Report to Congress there were 114,000 "Native Americans" in college in 1992.

Who are these 82,036 self-identified "Native American" students? The Association of American Indian and Alaska Native Professors contend that the larger number is due to an increase of ethnic fraud encouraged by self-identification in the college application process. Too many

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non-Indian students who want financial aid meant for American Indian check a box labeled "Native American".

Neither the Clinton Administration nor the Congress should believe that there are more than about 40,000 (at most) American Indian in college. The income level of American Indian and Alaska Native families is too low to subsidize a college education.

Part of the problem is a semantic one. The term "Native American" is broadly defined in several federal statutes as American Indian Alaska Native, Native Hawaiian, and Native Pacific Islander. Many describe themselves as "Native American" if they were born in the United States. Increasingly, American Indian nations are using the term "Native American" only when referring to the broad category of Hawaiians, Pacific Islanders and American Indians/Alaska Natives. American Indian is the preferred term.

The 31,964 federally recognized Indian students receiving federal grants represent less than half of those that want to go to college. There is a current waiting list of 66,500 students who have requested BIA financial aid. For the FY '93-'94 school year, 1,700 eligible Indian students were turned away from receiving IHS health professions scholarships due to lack of insufficient appropriations from the Congress.

As Indian youth hoping to attend college, we ask that the treaties guaranteeing education be honored, since the U.S. Constitution says that treaties are the "supreme law of the land."

We ask that the Congress provide an appropriation for scholarship monies for the 66,500 students on the BIA waiting list as well as the 1,700 students not funded but eligible for IHS scholarships.

Thank you for your hard work in supporting Indian education.

Signed Mayanagwa Flying Earth
Nola Taken Alive
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